

THE
Wicked Mans Plot
DEFEATED:

OR,
The Wicked Man, laughed
out of Countenance.

As it was Represented in a
SERMON, Preached in St.
Mary Wool-Church, Lon-
don, May 11. 1656.

By THOMAS BAKER, Rector
of *St. Mary the More*, in
EXON.

Gal 4. 16. *Am I therefore be-
come your Enemy, because I
tell you the Truth.*

Aug.

*Vis nunquam Tristis esse? Bene
vive.*

Printed for the Author. 1656.

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The Epistle to the Reader.

COURTEOUS READER,

(**F**OR, with the present unto-
ward Generation, I have not
yet so far forfeited my chari-
ty, but that I shall still proclaim thee
for such, as far as the infirm legs of
these cripled lines shall carry them,
until thou shall appear *signally* to de-
serve the contrary) we are saln up-
on an Age (thou canst not but be sen-
derly sensible) wherein; not onely
those Courtly spirits, that are exqui-
site *Gleekers*, or *Cribbagers*; but e-
ven every Country *Bumkin*, that can
but play at *plain Trump*, or *Noddy*,
cannot but clearly discern the *Knave*
every day to turn; and appear in his

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orient colours ; yea in value to *envy*,
not the *King* onely, the supreme Ma-
gistrate; but all that is called God. And
then the less strange may it seem to ob-
serve, not onely that all Kingly Autho-
rity is laid aside ; but that all manner
exercise of the Priestly function is sus-
pended, amongst us. So that now, not
onely those his immediate *Viceroyents*
are grown strangers to their Princely
thrones ; but we his voices, become
hoarse, not with clamour so much as
silence ; yea our Tongues with stand-
ing still so long within the stables of our
Mouths, no better then resty ; yea, as
by the hearing of an *Hiena's* voice,
struck dumb ; no marvel if we be dri-
ven (I say not with *Zachary*, in sacred
page so much to call for writing Ta-
bles, as) with *Io* in the Poet, having
our Hands and Tongues ; at least our
Tongues, which should serve us as
Hands, for the holding of the *Pens* of
ready

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ready Writers, cut off; and so by consequence our Teeth knocked out, to try the extremest of conclusions of making our Feet our Minds interpreters. And so, as they put us upon the exigence of leading Poetical lives; so enforce they our Lines to tread the measures of Poetick feet. Nay, the more surely to muzzle the mouths of us, that are the Analogical oxen, for the bearing of the Ark, deny us utterly the use of these very feet of ours, where-with we ought to tread out the spiritual grain of the Word. Nay, now at last, when, possibly, with the improvements of our utmost skill, and industry, we may have arrived to some good measure of perfection in the New, and untrodden, Path of *Pedography*, even in these very feet of ours, by the good Angels of our Times (as *Jacob* by the Angel in his Thigh) are we rendred so lame, that by them we are denied all

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manner License of giving out the sad
Print of our, though never so pressing
necessity. That Liberty, under the no-
tion of Begging Schollers, and other
vagrants, is (I know not by what law)
interdicted us. However, when for
these things sake, our souls at times
cannot forbear weeping in secret pla-
ces, for my particular Relation to thee;
since my address speaketh mee so cha-
ritable towards thee, thou shalt give
me leave to minde thee, that even in ci-
vility as well as conscience, thou art
bound to do me so much justice, as that
what ever it be, that I shall offer thee
with the Right Hand, thou be far from
receiving, much more rending, with the
Left. Which right shalt thou do me,
thou shalt still encourage me to go on
to be, what yet no discouragement
shall ever take me off from being

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T. B.



Psal. 37. 13.

*The Lord shall laugh him to
scorn; for he hath seen that
his Day is comming.*



*S the whole Psalme
may, not amiss, be sti-
led a Caveat, entred
in the behalf of the
righteous, and that in the na-
ture of an Apology of Gods
providence; which (not un-
likely) may be quarrelled,
for his prospering of the wic-
ked in their enormous courses;*

A 5

yea,

yea, whose sharp sight, and sense, may possibly affect the hearts of the righteous with such a sting of envy, as to far to startle their confidence in this providence, as to juttle them to a foul *Apostacy* from the Kings Highway of righteousness, they may, more then probably, have proposed unto themselves to measure: So is this verse, now read, with the preceding, nothing else but a *Prolepsis* or *Preoccupation*, of an Objection may be framed against the course of this providence of his. The Objection we have in the preceding verse; strange it may not seem that the righteous mans confidence
in

Plot Defeated.

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in this Providence, at times, appear to be shaken; for that the ungodly man ceased not to seek counsel against him; and to gnash upon him with his teeth, as if he had him now already within the reach of his cruel mercy, and were upon the point of tearing him in pieces. The anticipating Decision we have in the words now read; which point out unto us, the Almighty's scornful Defiance of all these his jewelled, but abortive, Projects, and practises. *The Lord shall laugh him to scorn, for he hath seen that his day is coming.*

The Text then, you cannot but

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but clearly see, what just reason I shal have to term the *Destruction of a Babel*, or the *Defeasance of a Wicked Mans Plot*.

Yea, whereas in the practice of our *Common Law*, we, every day hear distinctly of a *Judgement*, and a *Defeasance*, the one still voiding the other; in this branch of Gods *Law*, we here meet with a *Defeasance*, which is not without the *Attendance* of an heavy *Judgement*.

Wherein (not to perplex your memories with any intricate Divisions) I shall only charge them with the recognition of these *two* special Observables :

The

The { *Manner* } of this Defea-
 { *Cause* } . . . lance.

The *Manner*, of all the most
 scornful and opprobrious; *The*
Lord shall laugh him to scorn.

The *Cause* two-fold ;

The { *One, Subalternate,*
 { *Other, Principal,*

The *Subalternate*, is the near
 approach of this day ; *His Day*
is coming.

The *Principal*, Gods fore-
 sight of this dayes near ap-
 proach, *He hath seen it.*

These the *Parts*. Of these
 plainly, orderly, and briefly, as I
 may. And first are we to begin
 with the *Manner* of the Defea-
 lance of this the wicked mans
 Plot ; which, we see here, is of
 all

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all the most scornful and opprobrious. *The Lord shall laugh him to scorn.*

There is a Fable, amongst the Poets, of *Iupiter*, that, having married *Metis*, and devouring her, being with childe by him, himself is at last delivered of an armed *Pallas* out of his head. And such Fables may you observe more then a good many men in the world to frame, & fashion, to themselves. They will needs dream them into a *Love like* omnipotency, and then must they marry *Metis*; wed themselves, to a sad, and serious consultation, for the successful accomplishment of their, what-ever, intended designs.

designs. Which, having greedily devoured, & thorowly digested, their Brains must now be brought a head of an armed *Pallas* ; of such a well-hatched plot , as can in no wise miscarry. *Hezekiah* (may *Rabsakeh* be heard to be his Dictator) shall now say , *I have counsel and strength for warre*, *Esa. 36. 5.* And then no marvel , if men now big-swolne with pride , shall, with *Edom*, in that other Prophet, *Obad. 4.* *Exalt themselves as eagles, and build their nests amongst the starres ;* and then say in their hearts, as it is in the preceding Verse , *who shall bring us down to the ground ?* And as those in
that

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that other prophet, *Amos 9.*
10. No evil shall overtake, or
prevent us. And this, for that,
as those in that other prophet,
Ela. 28. 15. We have made a
Covenant with death, and with
hell are we at an agreement ;
when the overflowing scourge
shall pass through, it shall not
come nigh us ; for we have made
Lyes our refuge, and under false-
hood have we hid our selves.
And, for the making of all
cock-sure indeed, resolve for
for who-ever they shall finde
standing in their way, as those
Husbandmen for the Heyr,
Luke 20. 14. To kill all, that
all their inheritances may bee
theirs. Whereas yet all this
their

their imaginary happines shal,
upon the true teste of trial,
appear to be no other then a
very Fable ; not unlike that
cloud, *Ixion* embraced instead
of *Iuno* ; yea, *Ægri somnium* ;
no other, then a sick mans
Dream : as, when one dreameth
(as the Prophet wordeth it, *E-*
say 29. 8.) that he drinketh ;
but, when he awaketh, his soul is
thirsty, and faint. And whate-
ver pomp, or greatness, hee
may fondly dote on, will in
conclusion appear to be no bet-
ter then that of the Duke of
Burgundy's Beggar : for that
his shape, which for a time he
hath borrowed, when it com-
meth to be laid aside, no bet-
ter

ter a man is he at last, then at first he was. The All-seeing Spectator, and infallible Judge, of Heaven and Earth, laugheth at these their ridiculous *Entertuludes*, at these their self-gulling *Scenes*. And, as hee only is approved, whom God commendeth, 2 Cor. 10. 18.

— *Populus me sibilat, ut mihi plaudo*; however such brain-sick Fancies may transport many a weak soul into a *Fools paradise*; where they may honey themselves, as did our Prophet sometimes in the like case. Psal. 30. 6. *I shall never be cast down*. Yea, and there entitle God himself to the fixing of their stations; *Thou Lord of*
thy

thy goodness, hast made my Hill
so strong: Especially, shall but
the applause of men of their
own cut, and making up, sooth
them up in this their fancied
settlement; yea be it that but
even their posterity (as this
same prophet of ours, Psal. 49.
13. hath it) shall praise their
saying; a meer scorn yet, at
last, shall the best of such ap-
pear, when the Lord shal make
him no better then his sport,
and laughing-stock. The Lord
shall laugh him to scorn.

It is a word of the Satyrists;
*Nil habet infelix, paupertas
durius in se,
Quam quod ridiculos homines
facit —*

Much

*Much easier might want bee
born,*

Did it not make a man a scorn.

The prophet *Jeremy*, speaking of impenitent sinners, saith of them, *Surely these are poor, these are foolish. Jer. 5. 4.* And such poore fooles, that measure all things by their present fantastick happines, and groundlesly promise themselves an uninterrupted series, and endless succession, therof, shal all such in conclusion appeare, when they shall come to be sensible of the heaviest symptome of poverty upon them, of becoming the sad objects of the Almightyes laughter. *The Kings of the earth stand up* (saith our
Royal

Royal prophet, *Psal. 2.*) *i.e.* *Herod Ascalonita* (saith *Lyra* upon the words) that maketh a bloody *Inquisition* after the Saviour of the World, upon his first salutation thereof, *Mat. 2.* And *Herod Antipas*, that mocked him, by arraying him in a purple Robe, now he is upon the point of giving it his last valediction, *Luke 23.* And the Rulers, *i.e.* *Pilate*, and the chief priests (saith the same *Lyra*) take counsel together against the Lord, and this his Anointed. He that dwelleth in Heaven (saith the same prophet of ours, in the following verses) shall laugh them to scorn, (as him of the same stampe
here

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here in the Text) the Lord shall have them in derision. Then shall hee speake unto them in his wrath, and vexe them in his fore displeasure. Gods laughter at the wicked hath more of an embittered gall, then a tickling spleen, in it; as relishing more of displeasure hee conceiveth against sinners, then any delight he thereby findeth in himselfe: Nay, it is not onely our prophets word of him in this case; but his own of himself, to those that (for instance) wilfully shut up their eares against his counsel, *Prov. 1. I will laugh at your calamity, when your feare cometh as a desolation, and your destruction as a whirl-winde.*

Nay, in this *Scene* God shall not be a single *Actor*; but all the Saints and Angels shall joyn in Confort, to make up a *Merry-Angry Chorus* with him. And therefore, as the *Schoole* telleth us, that what ever they discern, is *in speculo Trinitatis*, in the glasse of the *Trinity*: the glasse of the Divine Essence, which these Heavenly Spirits are still, with unspeakable joy, contemplating, reflecteth upon them, not so much the *species* of their own vilages, as the cast of his countenance; unto whose resemblance they are still studying, the nearest they may, to compose themselves; mourning, as they see that darkened with

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with a cloud; & Rejoycing, and Laughing, as they see that fitted though but to a Scornfull, and so Angry, Laughter. So that, as there a *multitude of the Heavenly Host* with the Shepherds, chanting out that chearefull *Doxology*, of *Glory be to God on high; on earth peace*, as soone as one Angel hath acquainted them with the glad tidings of our Saviours Birth, *Luk. 2.* No sooner doth the Almighty put his countenance into a Smiling-Frowning posture, but *Regis ad exemplum* — all the Saints, and Angels, put on the same semblance of countenance. The righteous (saith our prophet) even those that live still upon the

the earth, shall rejoyce to see
such vengeance executed upon
the ungodly, as that now he
shall have the advantage of
washing his footsteps in his
his blood (as it is *Psal. 58.9.*)
as soon as he shall discover the
Almighty (as him here in the
Text) to make him the subject
of his scornful, and so wrath-
full, laughter. *The Lord shall
laugh him to scorn.*

Let then the Enemies of
Truth, and all Righteousness,
hisse, and gnash their teeth, at
those that are not of their tune,
and temper ; let them triumph
over them, with a *we have
swallowed them up ; this is the
day that we looked for ; and now*

B

we

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we have seen and known it, as it is Lam. 2. 16. And laugh at them with an Aha, we have devoured them, as it is Psa. 35. 25. VVoe unto you that laugh now (you know, is our Saviours own doom) for you shall mourn and weep, Luke 6. 25. The son of Sirach, Eccles. 27. 29. runneth a sad Descant upon this ground; Those that rejoyce at the fall of the Righteous, anguish shall consume them before they die. Nay, those that have afflicted the Righteous man, self-convinced of the guilt of these their barbarous, and savage practices; and knowing that the time is at hand, when they shall see him stand with great

CON:

confidence before their faces
(as it is, *Wisd. 5.*) may you
heare, in great anguish of spi-
rit, antedating their owne sad
Destiny, and wailing out their
own dolefull Elegie: *This is he
whom we had sometimes in deri-
sion, and a Proverb of reproach;
we fools accounted his Life mad-
ness, and his end without Ho-
nour; now is he numbred amongst
the children of God, and his lot
is amongst the Saints; whilest
we, in the mean time, have in
vain wearied our selves in the
wayes of wickedness, and destru-
ction; we have erred from the
way of Truth, and the Sun of
Righteousness is not Risen upon
us.* We say, in our ordinary
B 2 proverb,

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proverb, that he *Laugheth well,*
that Laugheth at last. Indeed,
the success of a wicked Man,
whilest hee groweth Elated
with his politick, and mischie-
vous, practices upon the Righ-
teous prospered, may afford
him such a kinde of *Superfici-*
all Merriment, χεῖλα μὲν τ' ἐδίνον,
ὁ πρῶτος δ' ἔκ ἐδίνον; as may wet
the Mouth; but hath little of
Vertue in it for the warming of
the Heart. Yea and minister
unto them such matter of
Flickering Laughter, as that,
like that of the Preachers fool,
Eccles. 7. 6. it shall make a
crackling Noise, as Thornes
under a Pot. But, or ever the
Pots of their Hearts be made hot
with

with these thornes, Indignation
(our Prophet is peremptory,
Psal. 58. 8.) shall vex them,
and lye heavy upon them, as
a thing that is Raw. Or (as
our New Translation readeth
it) God shall take them away
from this their Ioy, as with a
whirlwinde. Their Laughter
shall in conclusion appear to
be no other then *Risus Sardonicus*;
as the Laughter of those
that have eaten of the *Herbe*
Sardonia; whole forced Merri-
ment, though it may outward-
ly set them a Grinning; yet is
inwardly still Gripping, and
Galling, them. *Continua Anx-*
ietas nec mensæ tempore cessat;
to make the Poet speake the

*Language of Canaan. Even in the midst of Laughter their hearts are sorrowful ; and the end of such mirth is always heaviness, Prov. 14. 13. So that then just reason may St. James seem to have for the Allarming of the Rich Men of his time, those that by unjust practices have heaped them up Riches , Go to now ye Rich men, weep and howl for the miseries that shall come upon you ; you have lived in Pleasure on the Earth ; you have nourished your hearts as in the day of slaughter ; you have Condemned , and Killed, the Just ; and none resisted you ! Jam. 5. But Mourn you shall, and Weep ; your Laugh-
ter*

ter shall be turned into mourning; and your Ioy into heaviness.

Jam. 4. Yea, the Lords own word it is to those that forsake him; forget his Holy Mountain; and prepare a Table for their Troopes. Esa. 65. *My Servants shall Rejoyce; but you shall be ashamed; my Servants shall Sing, and Laugh, for joy of Heart; but you shall Howl for vexation of Spirit.* And then, as the Preacher, Eccles. 7. 3. *Sorrow is better then Laughter:* farre better shall it in conclusion appear for the Righteous to live for a time, in a sad condition under their Enemies persecuting Hands; being fully assured that the time is at Hand

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that their Hearts shall so Rejoyce, as that their Joy no Man shall take from them, as our Saviour sometimes to his Disciples in the like case, Joh. 16. 22. Then with their Persecutors that may perhaps for some short space Revel in all manner of jollity, and exercise an uncontrouled Tyranny upon them; when, at last, yea perhaps suddenly, they shall become sensible, that the Lord all this while Laugheth at these their unhallowed practices: clearly discovering his Day of Sadness to be at hand.

Which fitly bringeth us to the view of the *second* Observable in this Defeat of the Wicked

Wicked Mans Plot, the Cause thereof ; which we may here see to be two-fold :

The { One Subalternate,
 { Other Principal.

And first are we to begin with the *Subalternate*, the near approach of this his Day. *His Day is commeng.*

In the 19 of St. Luke's Gospel a clear intimation have we, that, what *Hierusalem* there had, every sinner still hath ; a *twofold* Day ; a Day of Merciful visitation, and a Day of Drereful Vengeance. A Day of visitation ; *O that thou hadst known in this thy Day !* A Day, wherein, as God visited *Hierusalem*, for three continued
B 5 years,

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years, by the preaching of his
 Sonne: so doth he sinners still
 by the voice of his Successors;
 his lawfully ordained Messen-
 gers, and Ministers. And a
 Day of vengeance; *Behold the*
Day of the Lord God of Hosts,
the Day of vengeance, commeth,
wherein he will Avenge him of
his Enemies. Jer. 46. 10. Even
 of those, that (as we may, not
 amiss, *Gloss* this of the Prophet
 by that of the above-praised
Evangelist, in the 44 of the
 above-praised Chapter) that
 shall appear such Enemies, not
 to him onely, but themselves,
 as to have neglected the Day
 of their visitation. The *first*
 of these is the Day, wherein
 God

God vouchsafed us a fair opportunity of walking; even of walking in Newness of Life. *Are there not twelve houres in the day?* (saith our Saviour, Joh. 11. 9.) *if any Man walk in the Day, he stumbleth not; because he seeth the Light of the world.* And yet who seeth nor, how far even the best of us are from being such good Husbands of this Day, as (according to that our Prophets Euloge of Man, Psal. 104. 23.) *to go forth to our work, and Labour; even this our work, and Labour, of Newness of Life, untill the Evening; and therefore to lay to our Couches of Idleness, as the Angel sometimes*
to

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to *Iaob*, *Gen.* 32. 26. *Let me go; for the Day breaketh*: that we are rather so farre prone to turn the Day into Night, as to trifle away every hour of this Day in stretching us upon our *Ivory Beds*; in Dreaming them out in secure slumbers; in drawing down Deep *Carouses*; in wantonning in Lustful Embraces; in studying of politick Contrivances, how we may readiest swallow up the Estates; and so suck the Bloud of our innocent Neighbour. And yet the Light of this Day (like those *Northern* people, that have the *Equinoctial* for their *Horizon*) we will needs have (as have they in their proper

per seasons) still Laſting. And, as thoſe that labour of a *Vertigo*, conceive all things to Run Round, by reaſon of the Dizzi-
neſs, that is in their Brain : for that we are *Idly* diſpoſed, we will needes have the Time of this Day ſo far from paſſing, that we will needes perſwade our ſelves, that we have a like command upon it, as had *Joſhuah* ſometimes upon the Sun and Moon, *Joſh. 10. 12. Stand thou Sun in Gibeon, and thou Moon in the Valley of Ajjalon :* ſo that, at our words it ſhall ſtand at a ſtay, to keep us company in this our Idleneſs. And, for any other Day, we put it far away from us (as it is *Amos*
6.

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6. 13.) and cause the seat of violence to draw near; and (as it is in the verse immediately following the Text) *We draw out our Swords, and bend our Bows, to slay such as are of an upright Cōversation.* Yea we scoff at the tidings of any other days approach, as those in the Apostle, 2 Pet. 3, 4. at the News of the coming of the Day of Judgment; *where is the Promise; or rather Menace, of its coming?* Or if, much ado, we will be drawn to heare of any such thing, we yet say, as those in the Prophet, *Esay 56. 12. To morrow shall be as this Day, and much more abundant.* — *Cras, Cras, procrastinat* — And still

still every Day, that shineth out upon us, shall, in our presumptions, still be sped of a New, and Fresh, Morrow, to attend it. The Spirit of God, in the mean time, whose peculiar office it is to bring all things to the Remembrance of those, he inspireth, Joh. 14. 26. becommeth every where, throughout the Sacred Volumes, an uncessant *Ἀναμνήσις* of another Day, the wicked Man is to expect. Those, that come after him (saith Holy Job of him) shall be astonished at the coming of his Day; as they, that went before him, were affrighted, Job 18. 20. Remember the children of Edom, O Lord

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*Lord in the Day of Hierusalem
 (you know is our Prophets
 Address unto him in her be-
 half, Psal. 137. 7.) how they
 cried Down with it, Down with
 it, even to the Ground. I saw
 (is the Lords own word, wher-
 in he, no less justly, then sharp-
 ly, taxeth his people of Israel)
 that in the Day, wherein stran-
 gers carried away the Forces of
 your Brother Jacob, and For-
 eigners entred into the Gates,
 and cast Lots upon Hierusalem;
 that you Rejoyced over the chil-
 dred of Judah, in the Day of
 their Destruction, and spake
 proudly in the Day of their Di-
 stress. Obad. 11. 12. And it is
 that other Prophets just Exe-
 cration*

craticion upon the Wicked, after that hee hath capitulated with the Almighty about their prosperity ; Prepare them, O Lord, for their Day ; even the Day of slaughter. Jer. 12. 3. Yea this Day of the wicked's prosperizty it pleaseeth the same Lord oftentimes to contract ; and so to speed their Day , or rather Nights , of Vengeance , that their Sun goeth down at Noon, and the Earth is Darkened with them in the clear Day , as it is Amos 8. 9. Yea, when God distributeth sorrowes unto them in his Anger , and the Night of their Destruction commeth upon them , their Candle, that they might now at last

last hope should afford them
some poore, weake, Light of
Comfort, is, not seldome, put
out, as it is *Iob 21.17.* And so,
as it is, *5.14.* of the same Book,
they meete with Darknesse in the
Day-time. And then strange
may it not seeme to hear, that
the Knees of this Profligate
wretch (as *Baltusars*) shall
appeare to tremble, when he
shall now finde this Day, or ra-
ther this Day made Night (as
it is *Amos 5. 8.*) unawares to
overtake him, which he had
put farre away from him ? E-
specially when hee shall heare
the Almighty vying an high
Roare of Laughter with his
loud-yelling *Accent* of An-
guish

guish of Spirit, upon his clear Fore-sight of this Days neare Approach.

Which is the more *Principal* cause of the *Defeasance* of this the *wicked Mans Plot*; and in the next Place calleth for your consideration. *The Lord shall laugh him to scorn*; for he hath seene that his Day is *comming*.

The word [*Is comming*] you see, is of an *Indefinite* Expression; and so far from pointing out the present Minute of this Days Appearance. At which, whilest *debauched Miscreants*, and to every good worke *Reprobate*, will (not unlikely) be ready to catch Advantage; and shall

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shall therefore, with the *five Foolish Virgins*, Mat. 25. betake them to *slumbrings*, and *sleepings*; and, with that *Evil servant*, in the 24 of the same Gospel, to *Eating*, and *Drinking*, and *smiting his Fellow servants*; whom therefore his *Master*, *comming in a Day*, that he looketh not for him; and in an *Hour*, that hee is not aware of, shall cut in sunder, and appoint him his *Portion with Hypocrites*: He, that shall but duely poize things in the *Balance of the Sanctuary*, in the *Scales of a Religious consideration*; whose *Feare* is as his *Faith*, the *Evidence of things not seen*, will look upon this Day,
of

of whole *Indefinite*, and *Indeterminate Advent* hee is here thus cautioned, as if he saw, and felt it already come. At least, as *Damocles* did upon the Pendant Sword, which may every Minute drop downe about his Eares, and make an immediate Dispatch of him. And therefore it is well worthy our best observation, that, when the Prophet *Ezekiel*, 7th. of his Prophecie, giveth the Inhabitants of *Hierusalem* a shrill *Allarum* of their inevitable Destruction at Hand, the *Future*, and *Present, Tenses* he so intortleth, and interweaveth, as that he seemeth to make both of equal certainty. *I will shortly pour out my*
Fury,

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Fury, and accomplish mine Anger upon thee. vers. 8. That, you see, for the Future. And yet, vers. 6. we hear of nothing else but the sound of Present Destruction: An End is come; the End is come; it watcheth for thee: Behold! it is come. Nay, the Final Desolation of this very Hierusalem, though it be not Actually Accomplished until Two and Forty years after our Saviours Passion: Yet are the People of that Present Generation Forewarned thereof by him, as if it were already put in Execution: Behold! your House is left unto you desolate. Mat. 23.

38. So that then, see I Uncleanneſs, Exceſs, Sacriledge,
Bar-

Barbarisme, Cruelty, Blasphemy, Hypocrisie, all manner of Iniquity, to abound in an Age ? and yet, not to scape with Impunity onely; but to be sped of all manner of successfull Prosperity ? shall I now conclude, that they shall finally escape for this their wickedness ? as it is *Psal. 56.7.* No ; I look upon their Destruction as undoubtedly to come upon them, as if I saw it Actually overtaking them. Nay, *ye say, It will be Fowle weather to Day,* (you know, is our Saviours words to the *Pharisees*) for the *Skie is Red, and Lowring.* *Mat. 17.3.* See I Men to look with Red, and Lowring, Countenances,

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ces, portending nothing but
 Bloudy, and Destructive, Pra-
 ctices? I justly conclude, that
 there is a present Storme of
 Fowle weather, that boadeth,
 not others onely from them,
 but even themselves. Nay, as
 the Floud commeth upon the
 old world, and sweepeth them
 all away, whilst they are Ea-
 ting and Drinking, Building and
 Planting, Marrying, and giving
 in Marriage. *Matth. 24. 38.*
 See I Men securely promising
 themselves an happy continu-
 ance, and prosperous successe,
 in their never-so Irregular,
 Courses? upon this Security
 of theirs I look, as upon an
 undoubted *Harbinger* of the
 Day

Day of their Destruction hard at the Doores. But, be it, that it shall please the Lord for a time to suspend the Execution of his Vengeance upon these *Higb-grain'd*, and *Deep dy'd* Sinners: So that the Day thereof, he yet seeth every Day nearer Aproaching, may for some short space be forborne; the Observation may in no wise escape us, that the Hebrew word עבר *Havar*, signifieth as well to be *Angry* as to *Forbear*. When the Lord heard this, he was wroth, saith our prophet, *Psal. 78. 22.* *Vatublus* readeth, *Audivit Dominus, & Distulit*: *The Lord heard, and forbore. Thou hast Abhorred, and*

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*Forſaken thine Anointed, ſaith
the ſame prophet, Pſal. 89. 37.
St. Hierome readeth, Diſtulifti;
Thou haſt Forborn him. Gods
Forbearance of a Sinner in his
wicked wayes for a time, is ſo
far from being a Teſtimony of
his Favour, that it is rather an
irrefragable Argument of his
highly incensed Diſpleaſure.
What, if God, willing to ſhew his
wrath (ſaith the Apoſtle) and
to make his Power known, endu-
red with much Long-ſufferance
the veſſels of wrath, fitted to De-
ſtruction? Rom. 9. 22. So that
then, ſee I Men to deſpiſe the
Riches of Gods Goodneſſe, and
Long-ſufferance, which ſhould
lead them to Repentance; whileſt
hee*

hee is Patiently Bearing with them in their Horrid, and Execrable, Impieties ? I now assure my selfe that God intends to shew his Wrath, and to make his Power eminently knowne,

—οὐδὲ καὶ Σπῆσεν αὐτὰς ἐκ τῆς ὀργῆς— as

upon vessels of wrath, that all this while have beene fitting themselves to Destruction. If

a Man will not turn (saith our prophet) *then will he Bend his Bow, and make ready his Arrows against the Persecutors,* Plal. 7.

For though a Sinner do Evil an hundred times, and his Days be prolonged ; yet at last (the Preacher is peremptory) it shall not go well with him, Eccl^{es}. 8. And therefore, how-

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ever you may observe the Almighty to dance Attendance upon wicked Miscreants a long time, in a continued expectance of their Conversion; and, no lesse *Passionately* then *Compassionately*, to debate the reason of their Remissnesse in Turning unto him; *Turne ye, turne yee from your evil ways; for why will you Die, O yee House of Israel?* Ezek. 33. 11. *Thou gavest them place of Repentance* (saith the Wileman of the People) not being ignorant that they were a Naughty Generation, that their Malice was bred in them; and that their Cogitation would never bee changed. *Wisd. 12. 10.* Yet, if now at
last,

last, after his long exercised, and so abused, patience, he can discover no semblance of turning, then doth he no longer forbear to let flye the Arrows of his vengeance. For whose drawing up to the head though hee may take some time (as *St. Hierome*) to give them fair warning that they stand within the reach of his Arm: yet, when he letteth loose from the string, he striketh home in deed, and pierceth to the very heart. *Sera tamen tacitis Pœna venit pedibus* ; God, when he cometh with *Leaden Heels* to strike, striketh yet with *Iron Hands*, when he commeth. The further back a Blow is

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fetched, the Deeper it wound-
 eth. And, when Gods judge-
 ments are furthest adjourned,
 for point of Execution, they
 still leave, when they come to
 be executed, the most deadly
 Scar behind them. He, that is of
Purer eyes then to behold Iniqui-
ty, will not suffer such Iniquity
 for ever to escape, as not undis-
 covered, so neither unpunished.
 But, as we say of a skilful Fen-
 cer, that his Hand and Eye still
 go together; upon the sight of
 the ungodlies courses, contu-
 mationously continued, *he taketh*
the matter into his own Hands,
 as it is v. 16. of this Psalm. And
 then woundeth to the purpose
 the *Hairy Scalp* of such an one,
 as

as goeth on still in his wickedness, as it is Psal. 68.21. And that Dreadful Day of vengeance the Hand of his Justice will at last be sure to bring on, which the Eye of his omniscience hath foreseen, and that perhaps for some long time, a comming. *The Lord shall laugh him to scorn; for he hath seen that his Day his comming.*

Indeed, as we say of the Papists, that in the Sacrament, he is, every Day, Making his Maker: we, in semblance, will needes be making, us a God of such a composition, both for Hands, Face, and Eyes, as best pleaseth us; all of Sweetness, and Grace; but

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of Justice, and Rigour, nothing. Nothing of him will sink with us, but that *his Mercy is great, and that he will be pacified for the multitude of his sins*, as it is *Eccles. 3. 6.* That vision in the mean time, that *Ezekiel* in the first of his *Prophecie*, seeth, of four severall creatures appearing, each having four severall Faces, is well worth our best Heeding; whereof the *first* is of a Man; the *second* of an Eagle; the *third* of an Oxe; and the *fourth* of a Lion. And to every of these Faces hath the great God of Heaven and Earth eyes sutable. He hath the eyes of a Man, the eyes of his Providence; *He ruleth*
all

all things with his Power for ever (saith our Prophet) his Eyes behold the people. Ps. 66. 6. He hath the eyes of an Eagle, his eyes of simple Intelligence (as the School speaketh) wherewith he beholdeth all things; To his Eys are all things Naked, & open, saith the Apostle. Heb. 4. 11. He hath his Ox Eys; Eys, not of compassion onely; I have seen (is his own word) the Affliction of my People, that is in Egypt, Exod. 3. 7. But of Approbation to; The Eyes of the Lord are over the Righteous, saith our Prophet, Psal. 34. 14. And he hath his Eyes of a Lion likewise, his Eyes of Indignation. And for the sharp

C 5

edge

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edge of these to be darted out upon the Proud, the picture of Patience cannot forbear to be instant. Job 40. 12. *Look upon every one that is Proud, (saith he) and bring him Low.* And with these, by our Prophets verdict (answering that Holy Mans Desire) as he *beholdeth the Proud a far off, Psal. 138. 6.* to doth he see the coming of the Wicked Mans Day. *The Lord shall Laugh him to scorn; for he hath seen that his Day is coming.*

It is the saying of the Lord to Samuel now, by a Commission from him being to annoint one of Iesses sons for King over his People, he is now fixing

ing his Eyes , and upon the point of laying his Hands, upon *Eliab*, *The Lord seeth not as man seeth*, 1 Sam. 16. 7. The Apostle, 1 Cor. 13. 12. giveth us as clear a Representation, as may be, of the different Edge of either of their Eye-sights ; *Βλέπομεν δι' ἐν σόπτρῳ ἐν Αινίγματι* ; *we see (saith he) as in a Glass, Darkly. A Glass ; Qualia sunt Perspicilla sinum, seu Speculum oculere*, saith a learned Interpreter upon the words ; such as are old Mens Spectacles ; or Prospective Glasses to Old, or Young. *Ἐν Αινίγματι*, as it followeth ; in a *Dark, Mystrious, and Ridling, Representation. Yea, and not onely so ; but, for*
the

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the General, we look upon any evil to come, as at the wrong end of a Prospective; and so (as those in the Prophet above praised) *put it far away from us*. Nay, finde we not what ever Evil to make winged speed after us? Wee finally put off all thoughts thereof, as those in that other Prophet above praised; *Is not the Lord amongst us? None Evil can happen unto us*. Yea, whilst, through our weak *Perspicils*, wherewith we look upon the *Aspects* and *Influences* of the Heavens, wee will needs bee taking upon us a faculty of *Divining* of things to come; and hereupon cheer, and courage,

rage, up our selves in the most
Mischievous practices; as did
Zedekiah, Ahab, 1 King. 22.

13. Go on, and prosper;
who seeth not what just rea-
son the whole world shall
have to cry out of us, as thoe
in that other Prophet, *Zach. 10.*

*2. The Diviners amongst us
have seen a Lye? and told false
Dreames?* It is otherwise with
this All-seeing God. In the
Intallible Glasse of himself he
contemplateth all things, whe-
ther Past, or Future, or Pre-
sent. Yea, and when he plea-
seth, seeth not onely, but cal-
leth for things that are not, as
if they were. *Rom. 14. 17.* And
therefore pregnant is that the
pro-

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Prophets words of him, *Esay*
 7. 18. *Hee shall hiss for the*
Flye, that is in the uttermost
parts of Egypt; and the Bee in
the Land of Assyria; and they
shall come and rest in the De-
solate Valleys. The very Poet
 can say, *Ἐχὲρ Θεὸς ἐκδικῶν ὀφθαλμῶ;*
God hath an Eye armed with Re-
venge. Yea, *Oculos Emissit*,
saith the Comick; Eyes, that
dart out Dead-doing Rayes.
Nay Eyes as Thunderbolts, and
those Right-aiming (saith the
Wileman) which discharged
from the Clouds, as from a well-
drawn Bow, readily flye to the
Mark. *Wisd. 5. 21.* Nay, as
 his Hand draweth up these
Thunderbolts of his judgments
 to

to the Head, and dischargeth them upon the wicked: so doth his Eye, looking as at the Right End of a Prospective, draw them near home; and so speedeth the Execution of them. *I will hasten my word* (is his own word) *to perform it.* Jer. 1. 12. And this time, of his *Acceleration* of vengeance upon a people, far is hee from being so reserved, but that still hee preacquainteth his Prophets therewith. *Shall I hide from Abraham* (is the same Lords solemn debate with himself about the destruction of Sodom) *that thing, which I intend to do?* Gen. 18. 17. No! the Prophet maketh a *present and positive Answer*

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Answer to this the Lords *Que-*
re, Amos 3. 7. Surely the Lord
will do nothing, but that he Re-
vealeth his Secret to his Ser-
vants, the Prophets. And this
you may see to be the Ground
of our Saviours own Addresse
to his Father, after that he hath
denounced Vengeance against
Bethsaida, Chorazin, and Ca-
pernaum; I thank thee Father,
Lord of Heaven and Earth, that
thou hast Hid these things from
the Wise, and Prudent; and hast
Revealed them unto Bales. Mat.
11. 25. O! the matchlesse Pri-
viledge of a right Prophet of
the Lord! yea, but of a Child
of God! of a very Babe in
Grace! That, when Franticke
Enthu-

Enthusiasts shall vainly ; and
groundlessly, boaste them of
their *Brain-sicke* Revelations ;
and Worldly Wise-men of
their full *Magazines* of Un-
derstanding, and Knowledge ;
shall onely indeed have the
Honour vouchsafed them, of
being *Privy Counsellours* to the
great King of Heaven ! It is one
special Article of Precedence,
I finde given to the Study of
History, in General, beyonde
all other Studies ; *Lectores*
suos vates reddit ; That it
rendereth its Readers Prophets.
The observation of the suc-
cesse, *Designes* have been sped
of in Times past, may well en-
able the observers to *Presage*
how

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how the like shall succeed for the Time to come. But then, the Reading of Holy Histories, of Divine Records, must needs much more be of *signal* vertue to inspire the Readers with a *Prophetique Spirit*. And then just reason may *St. Paul* seeme to have for the magnifying of his *Timothy*, that, *from a childe hee hath studied the Holy Scriptures, which are able to make him wise unto Salvation.* 1 Tim. 3.15. So that then, if the Jews, by the Fig trees putting forth her Leaves, could Divine of the Summers neare Approach, *Matth. 24. 32.* perhaps, out of these sacred Records, some *Prognosticks*, not improbable, may be

bee collected of the neare approach of a Wicked Mans Day. And upon these our parts it shall be to looke, as upon Red Crosses, set on the Doors of Infected Houses; seasonable *Items* that wee come not near. And as upon *Boights* cast out neare the Anchors of Ships, fair Monitours that wee dash not upon them. Of many, (being loath too far to exercise your Patience) I shall onely name a few. The first (as already you have had an intimation) *Security*. You hear in the Gospel, how suddenly the Rich Cormorants pleasing *Lullaby*, hee singeth to his Soul; *Soul, thou hast much Goods laid up for many*

many years, is, by the Almighty himselte, interrupted with a Dolefull Dirge; Thou Fool, this Night shall thy Soule be required of thee, Luke 12.20. And the Apostle taketh it for an irrefragable conclusion, that, when Men cry Peace, and Safety, then sudden Destruction commeth upon them, like as Travel upon a woman with child; and they shall not escape. 1 Thes. 5.3 And if, when God calleth to Weeping and Mourning, to Baldnesse and Sackcloth, there shall bee slaying of Oxen, and killing of Sheep, eating Flesh, and drinking Wine, this Iniquity (is the Lords owne expresse word to his people) shall not be purged,
until

until yee Die, and Perish. Isa.
22.14. A Mans secure enjoy-
ment of himself, especially in
wanton, and Lawless, Practi-
les, is as certaine, and immedi-
ate, a Fore-runner of Destru-
ction, as is the Day-star of the
Suns Appearance. The second,
Pride. An Haughty Spirit goeth
before a Fall, is a Maxime, the
wise man taketh for indisputa-
ble: Prov.16.18. So that then,
wher Pride shall once be scene,
as a Captaine, to March in the
Van, little question is there to
be made, but that Destruction,
as the Lieutenant, will still be
sure to Bring up the Rear. And
then, if Men shall once begin to
say to themselves, as Babylon,
Isa.

Iſa. 14. 13. I will aſcend up above the Height of the Cloudes; and will be like the Moſt High; and ſo ſhall arrogate unto themſelves a Power of being Lords Paramounts of the whole World; and give it Lawes (though as thoſe of Draco) written in Bloud; and ſhall therefore make no Bones of provoking their moſt Potent Neighbours to take up Armes for their Defence; the next Newes to be expected is a like Fatall Doom upon them with that upon Babylon; Thou ſhalt be brought down to Hell, and to the ſides of the pit. The third Hardneſs of Heart. When neither Mercies, nor Judgements,
can

can reclaim Men from their *Enormous* courses ; but that they shal still resolve to go on, as if they would dare the Almighty to execute vengeance upon them ; it is too apparent a *symbole* that they are given up to a *Reprobate* sense ; and are all this while *treasuring up* themselves *wrath*, against the *Day of wrath*, and the *Revelation of Gods Righteous judgments*, *Rom. 2. 5.* If all the plagues wherewith God visiteth *Pharaoh* ; and all the *Qualifications* of Long-sufferance, hee sweetly tempereth with them, can at last make no *impression* upon him, then justly doth the same Lord take up a Resolution,

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on, that in his Destruction he will get him Honour. *Exod. 14.* The fourth, *Faintness of Spirit*; which hath commonly Destruction of Counsel for its inseparable Companion. It is one special *Presage* of *Aegyptis* Destruction at hand, *that her Spirit shall faile in the midst of her, and that her Counsel shall be destroyed. Isa. 19. 3.* When Men shall bee surprized with such a *Panick Terrour*; or rather so pursued with Guilt of Conscience, that (what *Zebul* sometimes to *Gaal*, *Jdg. 9. 36.* *Thou seest the shadowes of the Mountains as if they were Men*) they shall bee so affrighted with Shadowes, as if they saw an Army

Army of Resolved Men marching in Battel-array against them; and shall so, by way of a strange kinde of *Antiperistasis*, encourage the spoyled to come against the Fortresse, as it is *Amos 5. 9.* but finde none the least Cordial of Counsel in the mean time, for the chearing up their Drooping spirits in the Depth of their Distresse; it cannot now appear a matter of great difficulty, without any great help of *Art*, to Divine, that the Ruine of such is closely treading upon their Heels. If an Hideous Noise of Trembling come once to be heard in the Campe of the *philistines*, they presently melte away,
D beating

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beating one another. 1 *Sam.*
 14, 15, 16. The fifth, *Hypocrisie*. Ye Hypocrites (saith
 our Saviour to the *Pharisees*,
 boasting of their Religious
Corban Mat 15.7.) When the
 the Word of God must give
 place (I say not to Mens recei-
 ved *Traditions* so much as) to
 their, not to be *parallel'd*, Self-
 ends; nay, when it shall bee
 made a *stalking-Horse* for the
 compassing of these Self-ends
 of theirs: such *Clay* (yea, per-
 haps I may, not amisse, say
Claw) *Feet* cannot long keep the
Head (though it may appeare
 all of *pure Gold*) long upon the
Shoulders. Every *Mans work*
shall bee made manifest (saith
 the

the Apostle } for there will be
a Day, that shall declare it.

1 Cor. 3.13. The sixth, *Oppres-*
sion, When Men shall be practiz-
ing to appeare such Mighty
Nimrods, as to Hunt every man
his brother with a Net, then is
the Day of their Visitation, and
Perplexity at Hand. Mic. 7.

Yea, in the same Net, which they
have privily laid for others, not
seldome, is their own Foot raz-
ken. Psa. 9. And then, as St. Gre-
gory, *Cum sentio pœnam, recogito*
Culpam; When the sense of
Punishment may possibly have
produced, what the guilt of
Fault hath hitherto beene farre
from being able to effect, a
startling you out of your se-

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cure slumbers, the Confession of, what perhaps by deare-bought Experience you shall then be instructed in ; and though, not unlikely, — ἔκων ἀκούσῃς θυμῷ ; not without some kinde of *Reluctance*, extorted from you, as from *Adonibezek* sometime : Jud. i. 7. *as I have done to others, so hath God requited mee* : you shall finde to tend no less to the comfort of your owne soules then Gods Glory *When I heard these things* (saith the Prophet) *my Belly trembled, my Lips quivered, yea Rottenness entered into my very Bones, that I might find rest in the day of Trouble.* Hab. 3. 16. *O well is us, and happy shall*

shall we be, if our continual expectance of this Dayes *Advent* shall affect our soules with a careful Anxiety ; that thereby, as the Windes violence by a fair tuft of Trees before an Houle, the Fury of its Breach being broken, before it break in upon us, at this Days appearance, we may finde Rest in our soules. The seventh (not to trouble you with an Enumeration of further Particulars) *the Contempt of Gods faithful Messengers, and Ministers.* When Men will be above *Ordinances* ; and, by a *Spirit* (neither I, nor they, know what) shall assume unto themselves a Gift of Prophefying, before
D 3 they

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they are sent ; and therefore, for the bringing the Priests Function into contempt, whose Lips ought so to preserve Knowledge, as that the People are (as at an Oracle) to seek the Law at his Mouth onely, for that he is the only true Messenger of the Lord of Hosts, as it is Mal. 2. 7. shall practise the exposing them to the Beggerly Rudiments or Elements (as the Apostle in another case, Gal. 4. 9.) of a Necessitous, and calamitous, condition ; that thereby they may be enforced, either to Prophesie Deceits ; or be tamely content to have their Tongues finally shut up in silence ; this Iniquity shall be unto them as

a Breach, ready to fall, whose Breaking cometh suddenly in an instant. *Esa. 30. 13.* And therefore the Authour of the Bookes of Sacred Chronicles telleth us of the People, that they Mocked the Messengers of God, and mis-used his Prophets, until the wrath of the Lord arose, and there was no Remedy. *2 Chron. 36. 16.* And if Hierusalem shall but so stone the Prophets, as I say not to make Bread of stones for them (a conclusion yet the Devil would sometimes fain have perswaded our Saviour, in his extremity of Hunger, to have tried, *Math. the 4. and the 3.*) but (like unnatural Parents rather,

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*Matth. 7. 9.) shall give them
stones for Bread ; yea , lest e-
ven of these , they may chance
to make an hard shift to make
work for their Teeth , shall
finally shut up their Mouths ;
such Barbarous cruelty is im-
mediately followed with a sen-
tence of Remediless Desolati-
on ; Behold ! your House is left
unto you Desolate, Luk. 13. 34.
So that then, see I Men , with
Jonah to sleep securely in their
Rebellious courses ? when they
have too just reason to fear,
that the Tempest of Gods too
justly incensed Displeasure
may speedily swallow them
up ? See I them to stretch
their Plumes beyond the com-
pass*

pals of their Nests ? and, forgetting *the Rock*, from whence *they are Hewen* ; and the Pit, out of which they are Digged ; to insult over those, God hath placed in an Eminent Sphear above them ? See I them *turning the Grace of God into wantonness* ? and to look upon his judgements as no other, then *Scar-crowes* ? *Bug-bears*, meerly made up for the affrighting of children ? See I them *Machinating* to make, *Machiavel* speak the Language of *Canaan* ? Yea to make that Heavenly Language a *Gentleman-usber* to lead in the most Hellish practises ? Nay all Religion, upon the *Result* , to be concluded to

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be nothing but the *Spawn* of a
Poetick Brain? purposely ex-
 cogitated to keep Men in awe?
 and to Broke for Politick ends?
 See I them eating up the peo-
 ple of God daily, as if they
 would eat Bread? whilest they
 scarce leave them crums of
 Bread to eat? but give them up,
 most mercilefly, to depend up-
 on their Prayers for Daily
 Bread? To say no more, see I
 Men practising to leave the Il-
 rael of God without a Right-
 Teaching Prophet? or at best,
 to propose them to themselves
 for Trumpets of their own
 Designs? or else these Trum-
 pets must give, I say not as the
 Apostle, an *uncertain*, but no
sound

found at all ? So that the People shall be rather in an imminent Peril of a Famine of the Word, then the Accomplishment of their whatever self-ends be crossed, or *obstruēd* ? Here (as it is 2 *Chrom.* 15. 7.) no longer may a People look for continuance of Peace ; but for all manner of vexations round about them. *Except you see Signes* (you know, is our Saviours word to the Nobleman of *Capernaum*) *you will not Beleeve.* Joh. 4. 48. But then if Men will not Beleeve Signes, what can they be concluded for other then meer Infidels ? And with these Signes having laboured, as your Remembranz

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membrancer, to Awake you; & as (as *St. Iude* in the 17. of his Epistle) *to save you with Fear*; and, *to pluck you out of the Fire*, before the Flames of Gods Anger grow so intense, that there be none to quench them; however some amongst you may look with a *Prejudicate Eye* upon, and turn the *Deaf Ear* unto, such Plain-dealing *Tell-Troths*; *Ora, Dei jussu, non unquam credita*; and so, by Gods just judgement, shall have your Eares heavy, and your Eyes shut up; *lest seeing with your Eyes, and Hearing with your Eares, you should bee converted and Healed*, as it is, *Esa. 6. 10.* just reason, in the
mean

mean time, I take up a confidence, that (what St. Paul sometimes to his Ephesian Elders, *Acts 20.*) *I am Pure from the Bloud of all Men*; for that I have not shunned to declare unto you the whole counsell of God. And then (as our Prophet *Pf. 55.*) *O! that I had wings like a Dove!* for then would I make haste to escape, because of the stormy Winde, and Tempests! What great reason that our soules look out for Doves wings? *Radit iter liquidum*; where with we be farre from Hovering over our old sensual lusts? but flying away with all possible speed? that (as the Apostle, *1 Thes. 5. 4.*) *that Dread.*
full

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full Day overtake us not as a Thief ? Certainly, high time can we not but conclude it for us to run (as the same Apostle adviseth Heb. 12. 1.) with Patience, and yet with cheerfulness too, the Race that is set before us. At least (as is the word of him, that is the Light of the world, Joh. 12. 35.) to walke, while we have Light, lest darkness come upon us; for that it is but a very little while, that wee are to expect this Light with us. Yea for that (as it is Jer. 6. 4.) wee cannot but clearly discover, how far the Day, even the Day of Grace, is spent; and how the shadows of the Evening, of the Evening of

of Ignorance, yea and Vengeance too, are still every Minute, stretching them out more *signally* over us. And indeed, there are but two Dayes (as already you have had intimated) or rather a Day and a Night, that *dichotomize* the whole life of Man; the Day of Grace; and the Day, or rather Night, of Vengeance. And now, shall wee so farre turne Gods Grace into wantonnes, as to spend the Day assigned unto this Grace, in worldly Lusts, in sensual Pleasures, in the *Pressures* of our poor Brethren; whose cries, though they cannot open our Eares, yet will they be sure, sooner or later, to

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to enter into the Eares of the Lord of Sabbath; great reason, that, in Anguish of Spirit, we still conceive, we hear a voice speaking unto us, not unlike that in the Prophet, *Ezech. 7. The morning is come upon thee, the Day of trouble is near*; at least as that, in that other Prophet, *Esay 21. The Morning commeth, and also the Night.* Let it then be our care to walk in a true, sincere, and unfeigned Reformation of Life, whilst the Light of this Day of Grace lasteth; whilst the Sunne of Righteousness therein, with the Gladsome, though but now Glimmering, Beames of his countenance, shineth out upon
us.

us. And, then whilest Dark-
 ness, overshadowing the Drow-
 sie, and secure ; "Υπὸ ὕπνου πρῶ-
 ταν Βάσις, as *Diogenes* some-
 time to his Physitian, upon his
 Death-bed ; when, after a
 short sleep, hee demanded of
 him how he did ; one sleep,
 and so Darkness, shall prove
 unto them nothing else but the
 Fore-runner of another, a Spi-
 ritual of an Eternal sleep, and
 Darknets ; the Day of Grace,
 shall we circumspectly walke
 in the Light thereof, we shall
 finde to be but the *Prologue* of
 another unto us ; and that
 more Bright, and Lightsome,
 Day, even the Day of Glo-
 ry ; a Day, which shall need
 nei-

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neither Sunne, nor Moon,
for the Enlightning it; but the
Glory of God, and the Lamb,
shall be its Light; to the hap-
py contemplation, and Frui-
tion, whereof, in thy good
time, O LORD, bring e-
very one of us; and to this
purpose grant, that the words,
which we have this day heard
with our outward Eares, &c.

20 MA 64

F I N I S.

G O D S P R O V I D E N C E

Asserted :

In another

S E R M O N ;

Preached at *St. Buttolphs*
Aldersgate London, near about
the same time , as the for-
mer, and by the same
Authour.

I PET. 5. 7.

*Cast all your Care upon him ; for
he careth for you.*

A U G.

*Qui curam tui habuit, antequam
esses, quomodo curam tui non
habebit, cum sis quod voluit
ut esses ?*

Printed for the Author. 1656.





To the Reader.

READER,

SHall I finde thee, this in captious Age, but un-biassed, or unprejudicate, I shall look upon thee as upon some Rare Philipian, in the midst of a crooked, and Perverse Generation. If Capricious, and Cenlorious, I meet with no worse Measure then I look for, in these Dayes, wherein Ignorance, and, its inseparable companion, Impudence, are every Day Riding in their Triumphant Chariots of Countenance, and Encouragement;

To the Reader.

yea but of Justice, may not yet perhaps bee expected by mee. Mean while, as I know, that the Sermons, Preached, sufficiently justifie God the Father, in his Providence; and God the Sonne in his Just Proceedings: So am I confident, that Printed, they will vindicate, the Author, in the Eyes of all Sober-Minded Men, against all calumnious Aspersions. So that, he, that by the Malevolos of the Time, whilest he is overshadowed with the Dark cloud of their Black Censure, may appear a Monstrous Bug bear, shall (not unlikely yet) in these poore Peices, when they shall come to be exposed to the Light of Publike

To the Reader.

ment ; whilest Pure, Ortho-
doxe, Knowledge is still Qua-
relled , and Centured ; and
therfore is fain, as a poor Pedce,
to stand upon its weak Guard
of Vindication. And this is the
sole Ground of the Publication
of these Entuing Treatises ; for
that some Black Mouths, which
have none, the least, appearance
of Candour in them, have, Eo
Nimine, Traduced them ; for
that they have too closely Troden
upon the Heels of Truth. How-
ever, the observance of the wind
of any Mans Breath , though
never so strong, and Poisonous,
shall in no wise discourage me
from sowing me Righteounels ;
however an Harvest of Mercy,
yea

To the Reader.

like View, *not be conceived to
be of so Dreadful a shape. Who,
what ever he may appear, is far
from professing himself*

Thine, longer then thou
art Truths ;

T. B.

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GODS



Pfal. 147. 9. The latter
part of the Verſe.

*And feedeth the young Ravens ;
that call upon him.*



His Psalm, by the
conſent of all In-
terpreters, is con-
cluded to have
הללה *Hallelujah*

for its Title. And (will wee
hear *Apollinarium*?) ξυν⊕ Ζαχα-
ρίῃς, κὶ Ἀγλείῃς, πᾶσι δμν⊕ ; joint-
ly, and entirely, chanted out by
the Prophets *Zachary*, and
E *Hag-*

90 *Gods Providence*

Haggee, at the Re-edification of the City, and Instauration of the Temple; at least at their clear prevision, and prediction, of this so Glorious a work, as either. Each Verse is as a fresh Incentive to the iteration of this Hallelujah; and so to the perpetuation of the work of Gods praise; every one containing in it a new Argument, for this Duties enforcement. Whereof this pregnant instance of his careful Providence, for those of the Meanest, and least of Dignity in his Family (which just reason we entertain for a strong pledge of the care, he will still be sure to take, for the preservation

vation of his Church, and chosen ; yea their reparation out of their Ruines, yea Dust, they may possibly be brought unto) we have here in the Text, is not the least. *And feedeth the young Ravens, that call upon him.*

The Text then you cannot but see what a soveraign Cordial it hath in it, for the comforting, and supporting, the hearts of Gods People, in any, the greatest, extremity ; as having in it a strong Argument, enforcing his *Political*, from the consideration of his *Oeconomical*, Care ; not unlike that, our Saviour, using this very instance of the Text, a *Mi-*

nori ad Majus, presseth upon
his Disciples, *Math. 6. 26.*

If God so feed the Fowles of the
Ayr, are not you much better
then these? Wherein, I shall
onely commend unto your
Observations these two Gene-
rals;

The { Master, and his Care.
{ Family, and their Duty.

The *Master* we have here pointed out unto us in the Conjunction [*And*] where the Pronoun [*He*] is to be resumed. *And He.*

*His Care, in the word Feed-
ing; And he Feedeth.*

The *Family*, whereof those
of the lowest Degree onely,
we here meet with specified,
are

are the young Ravens.

And the Duty of these Servants, is to Call upon this their Master. And Feedeth the young Ravens, that Call upon him.

To begin at the Right end, with the Master of the Family, *πάτερ δόκιμος Ἀγαθὸν*, you know, is St. James his word; Every Good, and Perfect, Gift is from Above, coming down from the Father of Lights. Jam. 1. 17. *Quod dat Esse, dat conservare*, is the Old Rule. The same Cause, that gave us Being, before we were, provideth likewise for the Maintenance of our Being, now we Are. Philosophy may suggest unto us, that it is the exquisite Temper

of the Elements in our Bodies,
 that prolongeth our Dayes.
 Astrology may teach us, that
 they are the happy Positions,
 and Aspects, of the Stars, that
 make us Fortunate in our De-
 signs. But Divinity in the
 mean time, upon which all
 other Arts. and Sciences (as
 the Virgins upon the Kings
 Daughter, *Psal. 45. 15.*) are,
 as Handmaids to attend; in-
 formeth us, of a Θεός and *μὴχανή*
vis; a God, that guideth, and
 governeth, all these second
 Causes; and (with *Pharaoh's*
Magicians, Exod. 8. 19.) put-
 teth us in Minde of *Digitus*
Dei; the Finger of this Great
 God, that pointeth out unto

us his powerfſl Preſence, and Preſidence, in the miſt of all Events. *I form the Light, and create Darkneſſ*, is his owne word, *Eſa. 45. 7.*) As there is no Evil of puniſhment (for it is that Evil onely , which, without Blaſpheming his Honour , wee can father upon him) ſo much leſs any Good of recompence , or reward, that I may ſo ſpeak (yea ſo, after his own Example, ſpeak I may ; *Feare not Abraham*, ſaith himſelf , *for I am thine exceeding great reward. Gen. 15. 1.*) as no Miſery, ſo much leſs Mercy ; but hath its original Being from his Hand. If *Iob*, in the Chaldees theſt ;

if *David*, in *Shemei's* scurrilous language ; could looke higher ; the one then the plundering Fingers of the one ; the other, then the others Foul unhallowed Mouth ; nay, if all the Saints of God, not in the Blessings onely, whereof they are daily sensible ; but in all their Crosses and Calamities, wherewith at times they are Afflicted ; not regarding so much subordinat Instruments, have still, principally at least, had recourse unto this Hand ; how well shall it become us, nay how necessary shall it appear for us, in the Blessings, and Benefits, that are every Morning, renewed upon us, whether
it

it be in the Clouds dropping
Fataels; in the Earths bring-
ing forth her Encrease; in the
raising us up Friends for the
sustaining us with daily bread;
to look up unto the Hills from
whence cometh our Help?
And, for whatever Benefits,
or Blessings, we may stand in
need, or be sped, of, to send
up, both our Prayers, and
praises, unto him, from whom
they originally descend; as
doth our Prophet here: *He*
Feedeth the young Ravens.

— *Labor improbus omnia*
vincit; that nothing is too hard
for hard Labour to master, as
it was the position of an Hea.
then, so was it a meer Hea.

98 *Gods Providence*

then position. Much more of
Divine Truth is there in that
of that other Poet,

*Hæc nihil invitis, fas quæ-
quam fidere Divis;*

without a *Fiat* from Heaven,
no hope is there of the happy
Accomplishment of any De-
signe upon Earth. And to this
true pricked Note, strange
may it not seem to hear our
sweet-finger tuning his Melo-
dious voice in Consort, *Psal.*
127. 1. Except the Lord build
the House, it is but lost labour of
them, that build it. It is not thy
rising early that can make thee
Rich; not the barring of thy
Gates, that can make thee safe;
not a League with all the Ele-
ments

ments in the world, with the
Stones of the street, with the
Beasts of the Field, yea with
Death, and Hell it self, that
can secure thee; unless it shall
please the Lord to take thee
into his Protection; and to
safe-guard thee under the sha-
dow of his Wings. So that
then, beeſt thou *Poor*, let thine
eyes prevent the Morning-
watch; let all things be hushed
up in the deep ſilence of the
Night, before thou betakeſt
thee to reſpoſe: and let the La-
bour of thine Hands, during all
this time, be altogether reſt-
leſs, for the ſuſtenance of thee,
and thy Family: yet ſhall it
not pleaſe the Lord to proſper
thine

thine endeavours with a Blessing, Wages maist thou earn; but put them in a broken Bag, as it is, *Hag. 1. 6.* yea, thou shalt be followed with a curse worse then that of thy first Father, *Adam. Gen. 3. 19.* So that in the extreamest sweate of thy Brow, thou shalt not be able to eat thy Bread. If thou beest Rich, manage thine Estate to the best advantage; use all meanes possible for the enhaunfing of thy Fortnnes; though by even raking Hell for projects, and plots, to this purpose; and then this no marvail if it shall bee oftentimes with the Bane of thy Brother; the spoil of the Church, thy
Spi-

Spiritual ; and the Ruines of thy *Natural* ; Mother, thy Coun-
try : and now Fee all the Ora-
cles of the Law, for the fast
Rivering, and Setling, of what-
ever, by Hook, or Crook, thou
hast gotten together ; yea, take
Phylick, when thou art sick,
cloaths, when thou art cold ;
Bread, when thou art Hungry :
yea shall all thy counsel, like
that of *Achitophel*, 2 *Sa.* 15. 31.
be turned into Foolishness ; thy
Phitick prove like that of *A-*
sahs, 2 *Chron.* 16. 12. *not a-*
ble to preserve thee from a lin-
gring Death : thy clothes like
Dauids in his old age, 1 *King.* 1.
1. *not able to keep thee warm* :
thy Bread like that Bread of
De;

Deceit, in the Wise man. *Pro.*
20. 17. which shall fill thy mouth
with nothing but Gravel ; un-
 lets it shall please the Lord to
 quicken these, otherwise dead,
 Meanes with a vertuous effica-
 cy. Yea, he that is *Agens*
Liberrimum , of all Agents
 the Freest, and so may iudulge,
 or deny, Life, when, and where
 he pleaseth , unto Means : no
 reason that wee distrust ,
 but that without meanes , a-
 bove meanes , against means,
 he is able to provide for us.
 without means, *He giveth light*
the three first Dayes, without the
Sun , Gen. 1. 2. And causeth
 Herbs , and Plants , to Grow,
without Rain, Gen. 2. 16. Not-
 with-

withstanding that either of these are the ordinary means of cithers production. Above meanes; *Hee maketh a little Meal, and Oyl, to sustain the Widow and the Prophet, for a long time, 1 King. 17.* And the Brightness of his Fathers Glory Feedeth no less then Five thousand Persons, with no more then five Loaves, and two Fishes, *Matth. 14.* Against meanes; *The Israelites, when they are stung with Fiery Serpents (notwithstanding that the sight of Brals is naturally present death unto such, as some of the learned Rabbis have observed) are yet healed by the bare sight of the Brazen Serpents, Num. 21.*

And

And Spittle, and Clay, things, in themselves likely to put out the Eyes of him that seeth, are yet by our Saviour, used, as a meanes, for the Cure of the Man, *that is born blinde, Ioh. 9.* So that then, just reason may this same Saviour of ours seem to have for his Answer to the Devil, when, for the satisfaction of his Hunger, in his extreme necessity, he would have perswaded him *to make Bread of stones, Matth. 4. Man liveth not by Bread onely, but by every Word, that proceedeth out of the mouth of God.* Yea, and no less our Prophet here, for the entituling of the Lord to the preservation of the *young Ravens,* when

when their *Parents*, which should, by the Law of Nature, afford them sustenance, desert them. *And Feedeth the young Ravens.*

In the mean time, as the *Philosopher*, by his immoderate dissipation of the fear of death, occasioned some preposterously, and prematurely, to cast away their lives: and, as some unskilful *Physicians*, whilst they labor to comfort the stomach, not seldome enflame the Liver: I would not willingly have any so farre misconstrue me, as to conceive that, whilst I minde you of a necessity of Gods Blessing upon your endeavours, I would work in you

a careless neglect of the means; as if his providence were a sufficient warrant to make you improvident: or his working in your Actions a protection for your Oiscitancy, and Idlenes. What *Metellus* sometimes spake of his many False Gods, of our onely True God is most sure, and certain: *Isdem Deos Propitios esse equum est, qui sibi non sunt Inimici*: He will be a Friend to those onely, that are not Enemies to themselves. That general resolution of the *Spartans* therefore just reason that every one of us, in our several Stations, take up; *Admotam manu Fortunam invocare*: first to pray to God for a Blessing

sing upon our Designes ; and then to use the Meanes, which God hath appointed to that purpose. And as the Israelites, *do the Work with one Hand, and hold the Sword with the other, whilst they are Repairing the Temple, Neb. 4. 18.* with one of our Hands still are we to be conversant about the workes of our Calling ; whilst with the other, we are lifting up the Sword of Prayer, for a Blessing upon these workes of ours. *Naaman* is assured, by the Prophet, that he shall be cured of his Leprosie ; yet must he go, *and wash in Jordan seven times 2 Kin. 5.* *Hezekiah* that hee shall recover of his sickness ; yet

yet must hee apply a Bunch of
Figs to his sore, 112. 38. Paul,
that hee shall come safe to
Rome; but then may not any
one of them, that are embar-
qued, in a fancied hope of safe-
ty, forsake the Ship, A&.
27. The summe is, as we are
not to lye sullen in a Ditch,
looking to be drawn out by o-
thers: not so carelesly, and
retchlesly, to cast our Care
upon God, as to neglect the
Meanes, which hee hath ap-
pointed: so are we neither to
be such Idolaters of second-
Causes, as to kiss our owne
Hands; to sacrifice to our
own Nets; nor to make our
own Counsels, or Endeavours,
the

the sole Ground of our Confidence; which, without a Blessing from the Highest, cannot in the least measure avail us. But, as they say of Quails, that, whilst one of their Wings may perhaps be a little drenched in the Sea, the other still beareth up towards Heaven: whilst one of our Hands is solicitously intent upon the workes of our Vocation, still is the other to be lifted up to Heaven for a Benediction; that we have such respect unto second Causes, that still we remember, that the due ordering, and disposing, them cometh from the First, that is here evidently said to *Feed the young*

young Ravens, that call upon him.

To seal up this point in a word, look how some exquisite picture of a Dear Friend, which he hath left with us, still, upon sight thereof, reneweth in us the Memory of him that left it : in like manner ought every Blessing, wee expect, or enjoy (*Jupiter est quodcunque vides* — as in every of these clearly may wee discern the Lineaments of such a picture) still minde us (as the *Romish* Church pretendeth to use her pictures) of praising that God, and praying unto him, whose pictures they are. *Ἐκ Διὸς ἀρχόμεθα* ; let God still have the
first

first place in our Thoughts ; yea, let him still, by us, be acknowledged, what he proclaimeth himself to be, *Apoc. 1. 8.* A and Ω, the Sea, from which the Source of all Blessings is originally derived upon us ; and unto whom therefore the Rivolets of our praise are Finally to return.

Laboret Superbus, saith *M. Aurelius*, in an Epistle of his to the King of *Sicily* ; Let the *Proud*, and *Envious*, travail as much as they will ; and the *Ambitious* soe as high as he can ; yet of little avail will all *Humane Diligence* at last appear, without *Divine Assistance*. So that then, finde wee
our

our Garners stored with plenty? Our Bags stuffed with Coin? Our Tables served with all manner of varieties? And all things succeeding according to our hearts desires? Shall we now lay as *Nebuchadnezzar*, *Dan. 4. 30.* *Are not these the great Babels, which I have built with the strength of mine own Arm?* No, rather as good old *Jacob*, *Gen. 32. 10.* (a consideration the new upstarts of our times you may observe studiously to banish their Memories) in Humility of Spirit, acknowledge wee; I am not worthy the least of thy Mercies; with my staffe, the staffe of a Despicable Fortune, came

I over this Jordan ; from this
or that mean Beginning ; and
now I am become two Bands ;
I am arrived to this high of
condition. Disclaim we what-
ever Power, or Efficacy, Flesh
and Bloud may assume to it
self ; and ascribe we unto God
the Glory of what ever Bless-
ings we enjoy ; *Non nobis, Do-
mine, non nobis ; Not unto us,
Lord, not unto us, but unto thy
Name, give the Praise.* The
same (*He*) is the God, from
whom commeth salvation,
Psal. 68. 20. The same (*He*)
that buildeth his stories in the
Heavens ; that hath founded
his Troops in the Earth, and
calleth for the waters of the
F Sea,

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Sea, and powreth them out
upon the Face of the Earth,
Amos 9. 6. that here *Feedeth*
the young Ravens, that call upon
him.

Which fitly bringeth mee
from the contemplation of
the Person of the great Master
(*He*) unto the Care of his Fa-
mily; which wee have in the
word *Feeding. He feedeth.*

That, which *Philosophy* de-
termineth to be the Place of
Virtue, that *Divinity* would
would have to be the Center
for our Desires to rest in; the
Middle, and Mean betwixt two
Extremes. *Tutus vives* —
is the Lyriques sage Note, and
Caution, to his *Licinius*:

Best

*Best live we, when we launch
not into th' Deep;
Nor to the Shore too closely do
we keep.*

*Neq; Nimis, neq; nihil; He, that
is, neither list up with Abun-
dance, nor pressed down with
Want, without all question,
liveth in the best Estate. A-
bundance is the Mother of Pre-
sumption; Want of Despair.
Abundance of Envy, want of
Contempt. Abundance of pro-
digal Licentiousness, want of
excessive Carefulness. Abun-
dance of Apostacy from God,
want of taking Gods Name in
vain; as the Prophet Agur e-
legantly, Prov. 30. 9. Looke
wee but into the exterior*

Cloister of Nature, for Natural subsistences; and there shal we finde Plants, if too Little, or too Much, watered, to Die; if Indifferently, to Thrive, and Prosper. Listen wee to the great Ethique Master for Morals, and hee will tell us :
 Ὑπερβολὴ αἶμαρ τάνεσαι ; Ἐμεψις
 ψέγεται; Μῆτρον ἐπαπνεῖται, καὶ καθορθῆται ;
 that Excess is incident to Transgression; Defect to Prevarication ; Mediocrity the onely Conduit-pipe of true Comfort and Contentation. To silence many things, to this purpose, might be heaped up, send we but our Eys, and Ears, to the Experience, whether of our selves, or others; and how true

true shall we prove of all, for the general, what *Germanicus*, in *Tacitus*, sometimes spake of the *Chatti*: *Pavidi adversis, intersecundas, non Divini, non Humani, juris Memores*? That in Adversity they are Fearful; in Prosperity unmindeful of the Laws, both of God, and Man? Nay, let me but appeal to the consciences of you, that have too Little (as you are too prone uncessantly to cōplain) whether the immoderate Care of compassing of the things of this Life, drive you not sometimes to take, at least to think of, sinister, and indirect projects, and practices: of you, that have more then enough

your selves (a proportion yet, few will be drawn to acknowledge; scarce one of a thousand can speak this language of *Canaan*) whether the care of Disposing of what you have gotten, Distract you not as much as the other care of Getting; whether an Extremity, of either side, withdraw you not equally from the service of God. And yet, how true appeareth it of more then a good many of us, that which the Satyrist sometimes spake of the *Romans* : *Prima fere vota* ———

*The Prayers, that, most frequently resound
Within our Temples, are that
wealth*

wealth abound?

We enlarge our Desires, like Hell; like the Grave, we are never satisfied: nothing within the Orbicular compals of the World, can fill up the Dimensions of our Triangular hearts. Some are covetous Spend-thrifts; some are covetous Hold-fasts. Some desire Abundance of this Worlds Goods, meerly to Hoord it up; dealing with their Mammon, as the two Giants sometime with *Mars*; first, they lock it fast, and then they worship it. Others hearts earn after, Superfluity, either to Riot it in Excess, and Surquedry; to Ruffle it in Bravery; to La-

vish it out profusely upon their Minions, and Servants; the most Politique, for the purchase of what ever Accursed things. And so as *David* used Murther for a Pander to his Adultery : these make their Covetise a Broker for their Prodigality, yea all manner of Villany.

—— *O Prodigæ rerum*

*Luxuries, nunquam Parvo
contenta ——*

*O that of our Dayes Prodigious
Luxury !*

*Which Natures Little cannot
satisfie !*

*Quomodo concedet, quæ Rogas,
quæ, si habeas, jubet ut con-
temnas ? is a seasonable Con-
templa-*

templation of *St. Chrysostome*,
by the way : *How thinkest thou*
(saith he) *that God shall hear*
thee, when thou prayest for Su-
perfluity, which, when thou shalt
have it in thy possession, bee
wisbeth thee to contemn? How
shall it stand with his Honour
to gratifie thee with those
things, in the use whereof he
knoweth that thou wilt Disho-
nour him? The *Egyptians*, that,
like Tongue-less men (the sad
Fate of many a true *Israelite*,
yea voice of the Lord, in these
Dayes of ours) delivered all
by signes, which they termed
Hieroglyphiques, were wont
to clap a Bushel upon the head
of the Sunne, to intimate the

measure, that even in the best things is to be observed. Our Saviour, in that his Absolute Form of Prayer, dictated to his Disciples, prescribeth the utmost Bounds, our Desires are in no wise to exceed; *Give us this Day our daily bread, Luk. 11. 3.* Certainly, that of the Apostle, *1 Tim. 6. 8.* just reason we entertain for a Liberal gloss upon that our Saviours Text; *Having Food, and Raiment, let us therewith be content.* Certainly, a soul seasoned with the least moderation, cannot but highly approve of that *Dimensum*, cut out by the Poet, as a very fair one :

Si Ventri bene, si Latere, Pedibusque tuis, nil

Divitiæ poterunt Regales addere majus :

If Belly, Sides, and Feet , be well at ease,

A Princes Treasure cannot better please.

Apuleius his advise, to this purpose, is no less Elegant, then Apposite; *Fortunam velut Tunnicam proba, magis Concinnam, quam Longam* ; Conceive of thy Fortune as of thy Coat; which is then best made up, when it is rather Decent, for the fitting of thy Body, then over-long, for the fettering of thine Heels. And that well-tempered Affection of that other

other Heathen, in this case,
may well serve to prescribe to
the best Christians imitation;

Ὁυ εἰργω Βαθυλῆες Ἀγρεας ; τὸ μὴ εἶναι
Ἄγαν ἄγαν με τέρπει.

*Enamour'd I am not of spa-
cious Fields,*

*Nothing too much to me much
comfort yeilds.*

The whole scope of that our
Saviours Parable of the Rich
Cormorant in the Gospel,
whole preproperous jewel-
ling of the Fruits of his field,
and so reckoning without his
Host, as wee say, is met with
by a sharp counterblast from
the Almighty¹, is but Emble-
matically to demonstrate (as
you may see) that Mans Life
consisteth

consisteth not in the Abundance of those things, he possesseth, *Luke 12. 15.* Alas, my Beloved! shall wee measure our Happiness meerly by those things, that are before us, how much wiser shall we approve our selves then country people, at a Puppet-play; which stand gazing, with Admiration, upon the strange Motion of the Puppets; but never think of the man, that moveth them from within the Engine? And so (as our Prophet of the Proud, *Psal. 10. 4.*) God, upon the Result, is not, all this while, in our Thoughts? who yet onely is that Spirit, that giveth Energy, and Efficacy, unto what-

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whatever Blessings we enjoy ?
 That word of the Philosopher,
 in this sence, therefore may
 justly challenge our best At-
 tention, and consideration ;
Ingredimini ; sunt hic quoque
Dii ; in every of the Blessings,
 we are daily sensible of, our
 parts it shall be still to con-
 template his Power, and Good-
 ness ; for that in every of these
 it is easie to discern the God-
 head. Christ, by the Apostle,
 is termed the *Fulness of him*
that filleth All in All, Ephes. 1.
 23. So that then he, that fil-
 leth All in All, and of whose
 Fulness Christ himself recei-
 veth, is onely God. He it is,
 that can, as make *Daniel* look
 Fuller,

Fuller, and Fairer, with Pulse,
and Water, then all the Chil-
dren, that ate of the Kings
Meat, and Drink of his Wine,
Dan. 1. 15. to send an Atrophy
with the choicest Viands: as
he sometimes dealt with the Is-
raelites, *Psal. 106. 15.* *He gave*
them their Desires (saith our
Prophet) *but sent leanness*
withall into their soales. For
mine own part (as I have just
reason) I shal for ever publish,
and proclaim, unto the world,
that I never saw Gods Pro-
vidence so cleerly, as since the
time I have seen least of my vi-
sible, & Legal, Means. At least,
that he hath raised me up such
Meanes, as I had never the
least

least reason to hope for. Yea, since my Afflictions hath wrought in me some weak Desires (let me be interpreted, as God knoweth, I speak, without ostentation) to please him, I have found some, that formerly have been mine enraged Enemies, not to bee at Peace onely with mee; but to have abounded in pregnant symboles of fast Friendship towards me. And then, as we finde the case to stand with *Ioseph*; the bright Appearance of Gods Providence in his Eye so darkeneth the sight of his Brethrens Malitious practises, as doth the Sun that of the Lesser Stars, that now, in conclusion, he telleth

telleth them ; *It is not you, that sent me hither, but God, Gen. 45. 8.* Gods Hand, in the working of second Causes (as *Ezechiels* Hand from under the wings of the Cherubims, *Ezech. 1. 8.*) ought still to conspicuously, upon all Emergencies, to appear unto us, as that they then still appear least in sight. So that then, as *Saamuel*, having received a Commission from the Lord, for the Anointing one of *Iesse's* sons King over his People, and, for a time, not a little, perplexed about the choise of the Person, hath *David* at last pointed out unto him, *1 Sam. 16. 12.* in the perusal of the Range, and Series

ries, of all second Causes, our parts it shall bee still signally to print, and pitch, upon this *[Hec]* as the Great, wheel that setteth those Lesser a work; and here, by way of Eminence, is laid to *Feed the young Ravens.*

Which fitly bringeth mee from the Contemplation of the Person of the Master, and his Care; unto that of those of the Meanest quality in the Family, the young Ravens. *And Feedeth the young Ravens.*

It is our Prophets word of the Great Master of this his Numerous Family of the world. *Psal. 104. 28. He openeth his hand, and filleth all things*

things living with plenteousness. So Hospital, and Magnificent, is he, that he shutteth not up his Gates against Rich, or Poor; but keepeth open House to all commers. And this if he appear careful, that the very Dogs bee not bar'd their crumbs, as the Canaanitish woman sometimes, in that her Pathetical Debate with our Saviour; *Matth. 15. 27.* will hee not much more (thinke wee) carefully provide, that the children be accommodated with the portions of Olive-branches? And, (as this *Master* himself to his Disciples, instancing in these very Ravens, in the Text here
speci-

specified, *Luk. 12. 24.*) if he
Feed them, what just reason
 wee account our selves of an
 higher Estimate with him then
 they? *St. Chrysostom* hath ob-
 served of the Raven, that, of
 all Creatures, she is Notor-
 iously 'Απειλόρητος; void of
 Natural Affection; as leaving
 her young ones, as soon as they
 are Hatched; neglecting in
 the least measure to provide
 for their sustenance. And then,
 well might the same Father
 magnifie Gods Mercy, and Lo-
 ving kindeness, towards *Elijah*,
 as Miraculous; *1 King. 17. 6.*
 that he should *Feed him by Ra-*
vens; Creatures, Naturally
 so unnatural, that they neglect
 to

to Feed their own young. And that therefore this Great Master, for the supply of their negligence of Parental Care, Feedeth them; either with certain little Flies, as the above-praised *Chrysostome*, or as *Cassiodore*, with the Dew of Heaven. St. *Gregory* layeth down the time, and withall giveth the Reason, of this the Ravens unnatural Deportment towards their young: for that (saith he) as long as they are but covered with their skin, or but spoon-feathered, they are yet of a diverse colour from themselves; and so, having hitherto no Appearance but of a Bastard Brood, hee would have them

them to be the leſs Faulty, ſhal
they all this while prove Re-
miſis in providing for them.
And this is that, which hee
would have, not obſcurely, in-
timated by the picture of *Pa-
tience*, 38. of his Booke 41.
*who provideth for the Raven
his Food, when their young ones
cry unto God? they wander, for
lack of Meat.* A lively Emblem
of the Black Prince of Dark-
neſs, and his *Proſelytes*, that
will not countenance, or en-
courage, any, as long as they
have about them the white of
Innocence; untill they ſee up-
on them a Deep Tincture of
their own Native Blackneſs.
Nay, ſhall any appear but of
grifled

griffled Hew, but Neutrally
affected towards the *Good*
Cause; and *come not out to help*
the Lord against the Mighty;
as, for a long time they have
had; so have they still, a *Curse*
ye Meroz in store, to be Thun-
dered out against them. If the
Daughter shall not appear, in
every Lineament to resemble
the Mother, as it is *Ezek. 16.*
44. shee shall utterly be dis-
claimed by her for her Daugh-
ter. But, when there shall be
like *People*, like *Priest*, as it is
Hos. 4. 9. when both shall con-
sort in a cursed Harmony to
bring in Anarchy, and Confu-
sion, into a Church, and State;
this Damnable Sympathy shal

to unite their Hearts, that the
Lame shall so far Direct the
Blinde, and the Blinde sup-
port the Lame, till at last it
may be Feared, or Hoped for
rather, that both may fall in-
to the *Pit of Destruction*. Nor
may it elcape us without spe-
cial observation, that they are
young onely, and not the old
overgrown, Ravens, that God
is here said thus Emphatically
to *Feed*. Those old Birds of
Rapine, that are perfect in the
Trade of *Preying* for them-
selves; that make no Distin-
ction of the Flesh of Men, of
Wormes, of Flyes, of Fruits,
of Seeds (as the Naturallists
observe of these Birds) but
pel.

pel-mell flye at all, whatever
Goods, or Possessions, though
even of the Church, the Poor,
yea their own Nearest Relati-
ons; to Gorge, and Glut, their
Insatiate appetite withall; they
are not of this *Masters Feeding*;
as being no part of *his Family*.
But when my Father, and Mo-
ther, Forsake mee (saith our
Prophet) *the Lord Taketh me*
up, Psal. 27. 10. Those, that
are left Destitute of all Hu-
mane Support; and that even
by those, that, by all obliga-
tions, both of God, and Na-
ture, are to afford them their
best Helping-hands; especial-
ly, shall they, in this their sad
condition, still appear with
G their

138 *Gods Providence*

their white Livery of Innocence about them; those onely whom he for *his* Care, and Charge. Nor is it otherwise with this *Great Master*, for his Oecononomy, and Dispensation, for *Spirituals*, then *Temporals*. Those, that will be so far their own Carvers, as the Heap up unto themselves Teachers, as it is 2 *Tim.* 4.3. they are as little of this *Great Masters Teaching*, as are the others of his Feeding. But Receive it with Meekness (saith *St. James*) the engrafted Word, which is able to save your Souls, *James* 1.21. It is the word, not that groweth up of the wilde stock of an Irregular, Blain-fick, unca-

com.

commissioned, Fancy; but
 what is Grafted by the true,
 and skilful, Husbandman, law-
 fully called by the *Master* in-
 to the Orchard of his Church;
 whereby this *Great Master*
 cherisheth, and nurseth up, a
 soul unto salvation. I list not
 there to fly out into *Tropologi-
 cal* Excursions; as that *Christ*
 should be this Raven; not one-
 ly for that hee is Black; and
 this, not in regard onely of the
 similitude of his sinful flesh;
 but of the Rage of Persecuti-
 on, which, for the whole time
 of his mortal pilgrimage here
 upon Earth, might justly seem
 to Discolour him (for which
 cause his Spouse, the Church,

140 *Gods Providence*

is said to be Black too, *Cant.* 10. 5.) but for that his voice was that of the Raven likewise *Cras* , *To-morrow* ; for that hereafter his servants are to expect their Reward. You shall be comforted ; you shall obtain mercy ; you shall be called the children of God ; is his *Promise* to his Disciples , his *Sermon* upon the Mount throughout. And therefore that word of his Father *Jacob* to *Laban* , *Gen.* 30. 33. may well seem to become him, that is *Born* of his *Seed* ; *My righteousness shall answer for me in time to come* : or (as it is in the *Margent*) *to-Morrow*. But forbear further to enquire in

to

to this the *Masters care*, in this way of his *Provision* for this part of his *Family*. That they see in some good measure *taught*, as well as *fed*, I shall honestly, in one word, leave them to a short *Lesson* of their *Duty* towards this *Master* of theirs, which is their *Calling upon him*, and to take leave, both of them, and you. And *Feedeth* the young *Ravens* that call upon him.

They are gracious *Articles* of a *Covenant*, that the *Lord* is pleased to enter with his *People*. *Psal. 81. 11. Open thy Mouth wide, and I shall fill it.* We justly account it an *easy* way of compassing a *Blessing*,

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when we may have it for *Asking*. Our way of being *Speakers* of any *Favour* at the Almighty's hands is no more *Difficult*. It is but *Ask*, and *Have*; but opening our *Mouth*, and we shall be sure to have it *filled*. If the Widow had not wanted *Vessels*, whose *mouthes* she might have opened, and so *filled*, she had never wanted *Oyl*, 2 *King*. 4. 7. If *Ioash*, with his *Arrows*, had smitten upon the ground *six*, or *seven*, times, whereas he smote but *thrice*, he had smitten *Syria* until hee had utterly consumed it, 2 *Kin*. 13. 19. If we finde our selves, at any time, destitute of any *Blessing*, we would fain bee provided

Ask provided of, none shall wee
 have reason to blame but our
 selves, that are remiss in the
 Duty of opening our *Mouths*
 in *Prayer*. No reason that we
 charge the Almighty, that is
 still ready to do exceeding a-
 bundantly above all, that we
 can Ask, or Think, *Ephes. 3. 20.*
 And yet would I not willingly
 be so far mis-interpreted, as
 that heereby you should bee
 induced to conceive, that
 I intend so far to elevate *Prayer*
 beyond the proper Sphere of
 its Activity, as to conclude that
 there is no *Mercy* to be had at
 Gods hands without its previ-
 ous *Mediation*. And it shall
 come to pass (is his own word

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to his People) that before they call, I will answer ; and, whilst they are yet speaking, I will hear, Isa. 65.24. And our Saviours word of his Father is, that he knoweth what things, we have need of, before wee Ask, Matth. 6.8. Onely, as a great Prince will not abate of the least punctilio of Homage from the meanest of his Subjects : *Beneficium propter Officium* ; this Great King of Heaven ordinarily granteth not any Boon to any of his Subjects, unless he hath first the Homage of Prayer duly paid him. We see here the condition, is expected the young Ravens should perform; and that

is calling upon him; or else, in their greatest Extremity, they may miss of their feeding by him. *And Feedeth the young Ravens, that call upon him.*

Now God is called upon, not in the Litteral accent of *Prayer* onely; but in a *Metaphorical* likewise; and that both of Tears, and Distrels. Of Tears first. *Interdum Lachrymæ pondera vocis habent*: Tears are not alwayes *Mutes*, with the Almighty; but Vowels rather still, as wel as Liquids. For this cause the *Mourning Prophet* calleth out unto the people; *Ne taceat pupilla oculi tui*: Let not the apple of thine Eye cease, *Lam. 2. 18.* Upon

G 5 which

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which words *Bellarmino* (more temperate in his Contemplations then Controversies) *Clames assidue ad Deum; non Lingua, sed Oculis; non Verbis, sed Lachrymis; ista enim est oratio, quæ Deum placare solet: Cry aloud* (saith he) not with thy Tongue, but with thine Eyes; not with thy words, but with thy tears; for that is the prayer, that maketh the most forcible entry into the Ears of the Great God of Heaven. Certainly, as *Olympias* sometimes of *Antipater*, when hee had written her a long Letter, fraught with most unjust Aspersions upon her son, *Alexander; Ignorare videtur Antipater,*

Antipater, quod una Matris Lacrymula centum delebit Epistolas: Antipater (saith she) teacheth to be ignorant, that the least tear of a *Mother* is able wash out the stains of the foulest calumnies against a *Son*: let the Devil, in the most malicious manner, present our Heavenly Father with the most Black, and Liberal, Catalogue of our sins; one *Tear* yet of a truly penitent Soul shall be of vertue to Blot out all, when the times of Refreshing shall come from his gracious presence.

Nor yet is God less effectually called upon in the *Metaphorical accent* of Distress then
of

148 Gods Providence

of Tears. Out of the Deeps have I called unto thee O Lord, saith our Prophet, Psal. 130. 1. Nay, One Deep calleth upon another, because of the Noise of the Water pipes; all thy waves, and stormes, are gone over me, Psal. 42. 9. That portion then, that Achsah, Calebs Daughter, desireth of her Father, Vpper, and Nether Springs, Jos. 15. 19. may well seem to be the portion, that every childe of God, whilst he liveth here upon earth, is to expect from his Heavenly Father. This appeareth signally to be our Prophets portion here. And therefore justly shinde we him complaining of the water pipes, issuing out of
the

the upper-springs of Affliction, as Rain from the Clouds, powred down, in full Cataracts, upon him ; and waves, and storms, as upon a Ship at Sea, from Below beating upon him, and threatening his immediate swallowing up. And then no marvel, if such a confused Noise as this, from Deeps, both Above, and Below, call up another Deep, even the Deep of Gods Mercy (as the Disciples sometimes their Master, in the Tempest, *Matth. 8.*) for the quiering, and becalming, of all these, whatever, Boisterous stormes of Tribulation, and Persecution *Be ye Followers of God, as Dear children,*

dren, you know, is the Apostles precept. *Eph. 5. 1.* If the waters of Distressed Suppliants tears, wherewith you may every where see their Furrowed cheeks, upon the tender sense of this their Distress, Blubbered, shall no more soften your Hearts, then the Mountains of *Gilboa*, *2 Sam. 1. 21.* leaving them, as they found them Dry, and Barren; so that the sight of their calamitous condition shall not, in some measure, stir up in you tender Bowels of compassion; how dwelleth the love of God, nay, what the least Resemblance of him appeareth there yet in you? But let the cries of
tears,

tears, wrung from them by their Distresse, enter into your ears; and enlarge your hearts, and hands, in a Magnificent Distribution to their Necessities. And then, when the great Judge of Heaven, and Earth, you shall, at the last Day, hear, publikely acknowledging himself for your Almest-man; in as much you have done any Act of Mercy unto the least of these my Brethren, you have done it unto mee: you shall hear him withall joyfully welcomming you to the Fruition of his heavenly Kingdom; *Come ye Blessed Children of my Father; receive the Kingdome, prepared for you from the beginning*

152 *Gods Providence, &c.*

ning of the world. Grant this,
we beseech thee, O Merciful,
Father, through Jesus Christ,
our Mediatour and Redeemer,
to whom, with thee, O Father,
and the Blessed Spirit, be all
Honour, Glory, Praise, Pow-
er, Might, Majesty, and Do-
minion; now, and for ever-
more. *Amen.*

20 MA 64

F I N I S.

CHRISTS

Coming to
JUDGEMENT
Deciphered.

In a Third
SERMON;

Preached at *Lincolnes-
Inn*, by the same
Authour.

1 I N E S 4. 17.

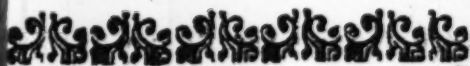
*Then we, which are Alive, shall be
caught up together in the
Clouds, to meet the Lord in the
Air; and so shall we ever bee
with the Lord.*

A M B R O S.

*Nonne tibi videntur Aquila cir-
ca Corpus, quando veniet in illa
Die, cum Intelligibilibus Nu-
bibus Filius Hominis?*

Printed for the Author. 1656.





Matth. 24. 28.

*Wheresoeuer the Carcas is, there
will the Eagles bee gathered
together.*

That, in the Latter
Dayes (whereof
I shall not need to
minde you, *Dece-
rior Posterior*; that
the latter the worse still) false
Prophets shall Arise, that
in their Desert, and Chamber,
Conventicles, shall be A&ours
of such Mountebank Miracles,
as thereby, if it were possible,
to deceive the very Elect, as
we

156 *Christ comming to*
we have our Saviour himself
expresly averring, V. 24. of this
Chap. So have we him withal
Verſe 26. ſagely cautioning,
not to give over haſty credit
unto them. *If they ſhall ſay un-*
to you (ſaith he) He is in the
Deſert, go not forth; if in the
Chambers, beleewe them not.
Simon Magus (it ſeemeth) was
the Captain General of this
Accursed Militia; the Ring-
leader of this *Ranting Crew*.
Who making himſelf ſome
Great one, as it is, *Act. 8. 9.*
even ſo Great, that (will we
hear *St. Auguſtine*) hee gave
out, that it was he, that, in the
Perſon of the Father, gave the
Law to the *Israelites*, upon
Mount

judgement deciphered. 157

Mount *Sinai*; he, that, in the
Reign of *Tiberius Caesar*, suffer-
ed, in the Person of the Son;
he, that, at the Feast of Pente-
cost, in the person of the Ho-
ly Ghost, descended upon the
Apostles in the shape of Fiery
cloven Tongues. Whereby he
had so bewitched *Nero* him-
self, & the people of *Rome*, that
they erected a Statue in Hez-
nour of him. Who yet, at last,
by a Fal, whilst he attempteth a
flight, hath his Credit, with his
Leg, cracked. And so as (*Max-
imus*) *Qui Pennas Assumpsit,*
Plantus Amittit; whilst hee
will needs be taking unto him
the advantage of Artificial
Wings, hee loseth the use of
his

158 *Christs comming to*
his Natural Feet. Our Savi-
our, for the invalidating of the
Authority, and Energy, any
such Impostours may have
upon the Faith of any of his,
which may otherwise expect
the solemnity of Signes to
usher in his comming to judg-
ment, telleth them, as in the
verse before the Text, that
his comming shall be as Light-
ning; *Sicut Fulgur, non eget*
Præcone, aut Nuntio; sed sta-
tim omnibus apparet, saith St.
Chrysostome; for that, as Light-
ning needeth no Harbinger, or
Messenger, but breaketh out in
no less glorious, then sudden,
Appearance, unto every Eye:
so shall he, at his comming,
irra.

judgement deciphered. 159

irradiate every Eye with the Sudden, and Glorious, Appearance of his Divine, yea and Humane, Presence, too: so in, the words now read, that it shall appear most eminently conspicuous, by the thronged confluence of all the Saints unto him, as of Eagles to a Car. kas. For, *wheresoever the car- kas is, there will the Eagles bee gathered together.*

The Text then you cannot but see what just reason I might have to say that it is a Summary Description of the Magnetical Vertue, shall appear in our Saviours Person, at his coming to judgement; wherein I might commend un-
to

160 *Christ's coming to*
to your considerations these
two Principal observables ;

The { Efficacy of the Loadstone.
Compliancy of the Iron.

But, for that (as the Preacher, *Eccles. 10. 19.* a Feast is made for Laughter) and that, in the Day of Christs comming to judgement, Gods servants, as on a Feast-day, shall laugh for joy of Heart, as it is *Isa. 65. 14.* We shall not do amiss to take a distinct view of —

The { Table.
Guests.

The *Table* furnished with nothing, but a *Carkas*.

The *Guests Eagles*: which we shall do well to contemplate First in their general Notion of Eagles. Second-

judgement deciphered. 161

Secondly, in a more special consideration of their sweet inclination to Agreement; *They are gathered together.*

These the Parts ; of these plainly, briefly, and orderly. And of the *Substratum*, the Table, first are we to take a view, which, we see yet, is set out with nothing but a Carkas ; *where the Carkas is.*

We usually proportion the Entertainment of our Tables to the Quality of the Guests, we are to entertain. And then can it not but seem extremely incongruous to entertain the palates of Nobles, yea Princes (whereof these Eagles here, as hereafter will more at large
H appear,

appear, may well bee looked upon as proper Emblems; with no better Fare then a Carcas. Some Interpreters I meet with, that, for the Declination of this seeming Grosse Soloecism, read $\Sigma\omega\mu\alpha$, Body. Where the Body is, there will the Eagles bee gathered together. But, be it read $\Pi\tau\omega\mu\alpha$, as here, a Dissolution; of the Primitive $\pi\iota\omega\tau\epsilon\iota\varsigma$; which the Latins render *Cadaver*; and our Translation a *Carcas*; of *Cado*, to *Fall*: yet, as I have often seen excellent Venison cald up in court Paste; *sæpe sub sordido Pallio*; and a great Depth of Wisdom under a Russet Cloak: this Carcas yet affordeth such choise

judgement deciphered. 163

choise Viands, as the choisest
palates shall have no reason to
dildain ; as having no worse
food in it then Christ himself ;
*whose Flesh is Meat indeed, and
his Bloud Drink indeed, Joh. 6.*
55. And then far juster rea-
son shall I have to say of this
Carkas, then Sampson some-
times of the Carkas of his Li-
on, *Judg. 14. 8.* that it hath Ho-
ny in it ; yea that which is
sweeter then Honny ; or the
Honicomb. And indeed, ei-
ther of these Readings, of *Body,*
or *Carkas*, will suite wel enough
with the Drift of the Holy
Ghost in the Text ; for that
by the word (*Carkas*) may
justly seem to be pointed out

H 2

unto

164 *Christs comming to*

unto us our Saviours Passion; wherein his Body was reduced to a Carkas, for our Transgressions: and by the word (*Body*) his Resurrection; by the which hee consummated our Redemption. Who was Delivered for our Offences (saith the Apostle) and Raised again for our Justification. *Rom. 4. 25.* And in the self-same Place (saith *St. Hilary*) where this Body was offered up in Sacrifice, and so became a Carkas; shal the same Carkas become a Glorified Body; wherein hee shall appear to judge both Quick, and Dead; even in the Valley of *Iehoshaphat* near *Hierusalem*:

as

judgment deciphered. 165

as out of *Joel* 3. 2. is clearly to be collected. And the pregnant reason hereof wee shall not need to go farre to seeke. *Congruum est* (saith that Father) *ut Christus ibi iuste iudicet omnes, ubi pro omnibus ipse iniuste iudicatus est; ibique conspicatur ejus Majestas, ubi antea visa est ejus Abjectio, & Humilitas.* It cannot but seem to suit with the Rules of all Reason, and Justice, that Christ in that place should judge the World in Righteousness, where himself heretofore was unrighteously condemned; and that there his Majesty be eminently conspicuous, where his usage had

166 *Christs coming to*
been so Reproachful, and Op-
probrious. *Aristotle l. 9. de*
Historia Animalium, amongst
divers other sorts, reckoneth
up, *Υναετις*, seu *Γυναετις*; the
under, or Vultur, Eagle; and
of this sort of Eagle, as *Vlisses*
Aldrovandus interpreteth that
of *Iob*, in the 39. of his Book:
She seeketh the Prey; and, her
Eyes behold afar off; her young
ones suck up Blood; and where
the slain are, there is she: so of
this specially, more then pro-
bable is it that, our Saviour
intendeth this Aphorism in the
Text.

And then, taking for granted
(what hereafter shall more
clearly appear) that by this
sort

port of Eagles the Saints are intended, how farre shall the greatest part of us appear from being Saints (a Title yet, wee are all more prone, as is most evident, to arrogate to our selves, then to give it to the best in Heaven) when, though wee have more then enough in us of the more Generous Eagles, whose Guile is (saith the same Naturallist) not to bee pleased with any other Prey, but such as themselves have Taken Alive, and Killed; but of these under, or vultur, that content them with a slaughtered Carcas, nothing? The living Dogge of a New Flourishing, Conventicle, or

Commonwealth, wee like much better then the Dead Lion of a Decayed Church, or what ever Decried Government. We account it far beneath us to stoop to a slaughtered carcass; but like well, as Eagles, to mount up with wings, as the *Prophet* hath it, *Isa. 40. 31.* there to make some Glorious Body our purchase. *Oderunt Pannos tuos Iesu*, saith *St. Bernard*: Christs Robes of Majesty, wherein (as upon Mount *Taber*) hee may appear, wee are well pleased with; but can in no wise away with his Ragges of Poverty, wherein (as upon Mount *Calvary*) hee may discover himself

judgement deciphered. 169

self unto us. Every step of a Christians progress to Glory may you, as in a *Map*, see Graphically delineated before you, *Psal. 110.* whose Rile however it be all of a *Triumphant* strain; *The Lord said unto my Lord, sit thou on my Right hand, untill I make thine Enemies thy Footstool*: yet is its close tempered with an intimation of a Task of Militancy to precede; *He shall drink of the Brook in the way; therefore shall hee lift up his Head.* Before we may hope to have our heads lifted up, for their Glorious investiture with a Crown of Immortality, in the Life to come, with those men that bowed

H 5 down

170 *Christ's coming to*

down their Heads to drink water, *Judg. 7. 6.* wee must resolve to bow down, for the taking of a Deepe, and Bitter, Draught of the Brook of *Mortification*, and *Tribulation*, and *Persecution*, whilest wee are here in the way of this *Life*: sit down in *Bochim*, before we can come to *Beracah*; sow in *Tears*, before wee can reape in *Joy*; and (as *St. Peter* hath it *1 Epist. chap. 4. v. 19.*) suffer patiently, according to Gods will, committing our souls to him, in well doing, as unto a Faithful Creatour. So that then, whilest those that will here prematurely appear to be of the temper of the more **Ge-
nerous**

nerous Eagles ; and so to prey
on Bodies, before they become
Dead carcasses ; and so as Ca-
nibals, will be feeding on the
living; sucking out the Hearts-
bloud of Widows, of Orphans;
of the Church, their Spiritual;
and their Natural Mother, the
Country ; at least,

*Corpora corporibus jungebat
Mortua Vivis ;*

Shall, after the example of *Me-
zentius*, make no difference
between the Living, and the
Dead ; but take all for Fish,
that cometh to the Net ; and
swallow all for lawful pur-
chase, with their *Leviathan*
Jawes, they can seize upon ;
whilest, thus Eagle-like (what

is

172 *Christ's comming to*
is *Jacobs* word of *Benjamin*,
Gen. 49. 27.) in the Morning
they are Devouring the Prey ;
in the Evening of their Death,
nay on the next morrow of
their Resurrection, they shall
have no spoil to divide. It is
an heavie Doom, such prepro-
perous *Eagles* (as these Hypo-
crites in the Gospel, *Mat. 6. 2*)
are to expect at the Last Day ;
you have had your reward. *De-*
licatus est nemis, qui & hic vult
Gaudere cum seculo, & postea
Regnare cum Christo, saith *St.*
Augustine. It savoureth of
the Horse-leaches appetite, to
affect a Frolicking here in this
Life with the world, and here-
after to reign with Christ in
the

judgement deciphered. 173

the *Life* to come. But be yee
Patient, *stablish* your hearts,
saith *St. James*, *Jam.* 5. 8.
Take we up here contentedly
with whatever poor, and lean,
Portion of the things of this
Life, our Heavenly Father shal
be pleased here to cut out for
us; yea approve we our selves
patient, shall he please to lay
upon our Necks the heavy
yoke of all manner of *Tribula-*
tion, and *Persecution*; yea con-
fine us to the Austere Diet of
Contrition, and *Mortification*;
and let this Vultur, this Raven.
Eagles Dialect be so signally
ours, that (as it is *Zeph.* 3. 3.)
wee contentedly forbear the
Gnawing of the Bones till the
mor-

174 *Christs comming to*

morrow ; on the morrow, in the morning of our Resurrection ; rayes of unspeakable comfort shall wee finde dawning out upon our souls ; for that then we shall bee sensible, that (as it is 2 Cor. 4. 17.) the light Afflictions of this *Life*, that are but for a Moment, have al this while bin working for us a far most Excellent, and Eternal, weight of Glory.

And thus far shall it serve to have surveyed the *Table*; which you have seen to be farre from being sumptuous, or luxuriant ; as beeing furnished with nothing but a Carcass. Come we now to take a view of the *Guests* ; whom yet wee may
disa

judgement deciphered. 175

discern to bee very Noble, as being no worfe then *Princes*; of which Eagles, in their General Notion of Eagles, just reason wee look upon as proper Emblems. Which is the first Notion, wherein we are to contemplate these *Guests* the Notion of Eagles. *Wheresoever the Carcass is, there the Eagle will be gathered together.*

You have already had an intimation, that by the Eagles the Saints are heere intended. Now, for the *Proof* of this supposition, what Lineaments of Resemblance between the one, and the others countenances are to be discovered, will not bee unworthy the Expence
of

176 *Christs comming to*
of some of our *Time*, and
Paines, for a Summary En-
quiry.

First then Eagles (we know)
are the Kings of Birds. You
have seene (is the Lords own
word to his People) how I
bare you on Eagles wings, *Exod.*
19. 4. The Pitch, the Eagle
flyeth at, savoureth of a well-
feathered Plume; it is Potent,
Princely, Royal. For which
cause I finde, that the Romans,
the greatest Potentates, the
Suns Eye ever beheld, stil bore
the Eagle in their Standard.
And such Eagles are the Saints.
The Prince of the Kings of the
Earth (saith St. Iohn) hath
made us Kings, *Apoc. 1. 6.* And
there-

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therefore that Gloſs of Saint
Greg. upon thoſe words of *Iob*,
36. of his Book 7. Hee with-
draweth not his Eyes from the
Righteous ; but with Kings are
they on the Throne ; is well
worthy our beſt Obſervation :
Reges ſunt, quia Tentationum
ſuarum Motibus, non conſenti-
endo ſuccumbere, ſed Regendo
Præſſe noverant : They are
Kings (ſaith he) for that they
tamely lye not down, by con-
ſenting unto temptations, but
know the way how to maſter,
and ſubdue them ; Brideling
the Intemperance of their Ap-
petites ; Cooling the Heat of
their Luſts ; Beating down the
Height of their Pride ; Curing
the

178 *Christs comming to*

the Itch of their Covetise ;
Startling them from the Lees
of their Surquedry ; and pluck-
ing off the Disguise of their
Hypocrisie: and so, in him that
hath made them such being (as
the Apostle, *Rom. 8. 37.*) in all
these more then Conquerours.

Secondly, the Eagles have a
property of Renewing them-
selves, and Restoring their
youth. *Making thee young, and
tasty, as an Eagle*, saith the
Kingly Prophet, *Psal. 103. 5.*
Now, the way of this the Ea-
gles Renovation, is, by Inter-
preters, variously related. *St.*
Augustine would have this to
be the manner : that when, by
reason of their Age, the upper
part

part of their Beaks so far outgrow the Nether, that they are now no longer able to open their Mouths ; and so, for want of Food , begin to languish ; they get them to a craggy Rock ; against which striking off the excrescency of the upper part of their Beaks, which hindered their Feeding, they hereby enable themselves to Feed afresh ; and so recover their Youth, and strength. *Athanasius* giveth us an Account, as of another Malady , they labour of ; so of another Remedy, they use for their recovery. *Caligantibus oculis* ; when their Eyes grow Dim (saith hee) they drench themselves in a cold

180 *Christs comming to*

cold Fountain ; then expose themselves to the heat of the Sun beames ; whereby the Scales falling from their Eys, they recover their sight, and youth. Both these wayes of Renovation we shall do well to take together, and to apply to the Saints of God. When the Excreescency of our worldly Desires, and Carnal Lusts, shall so entirely have deaded our spiritual Appetites (that as *David* in another case, *Psal.* 102. 4.) we forget to eat our Bread ; when the Eyes of our understanding wee may finde too sensibly growne so Dim, that we, neither can, nor will, any longer, discern those things that
that

judgement deciphered. 181

that belong to our peace; lest, seeing with our Eyes, and hearing with our Ears; we should be converted, and Healed, as it is *Isa. 6. 10.* our parts it shall be to betake us unto the Rock, Christ (for so *1 Cor. 10. 4.* I finde him expressly stiled) to put off all manner Dulness, and Deadness, of the *Old Man*, which is corrupt according to the Deceitful Lusts: as it is *Ephes. 4. 22.* to bathe ourselves thorowly in the Laver of unfeigned Repentance; and then fixe the Eys of them steadily upon the Sun of Righteousness, that Ariseth with Healing in his Wings, as it is *Mal. 4. 2.* *Looking unto Jesus* (saith

282 *Christ comming to*

(saith the above-praised Apo-
stle) *the Author, and Finisber,*
of our Faith, Heb. 12. 2. *and*
so become Renewed in the Spirit
of our Minds, Ephet. 4. 23.

Lastly (not to stretch the
strings of the Analogy so far,
as to endanger the cracking
them) Eagles (as in part you
have already had intimated)
Flye a great heighth from the
earth; a pitch above all other
Birds. Yea, as *Araunab* is said
to give as a King unto the
King, 2 Sam. 24. 23. these
Kings of Birds get them up
near unto the King of Starres,
the *Sunne*; by the undaunted,
and unmoved, contemplation
of whole *Rayes* they try the
Legi-

Legitimation of their young.
And this is that, which Inter-
preters would have intended
by that of *Iob 39.* of his Book
above praised; *The Eagle*
Mounteth up, and maketh her
Nest on high; and her Eyes
behold a farre off. The Sonnes
of God, are still in like man-
ner, yea in a far Higher, man-
ner Affected. They contem-
plate not onely Christ the Sun
of Righteousness; but (with
the woman, *Apoc. 12. 1.*) they
are clothed with him; tramp-
ling the *Moone* in the meane
time, all earthly things, as the
Moon *inconstant*, under their
Feet. And by this Test shall
we do well to try our selves,
whether

160 *Christ's coming to*

whether wee bee the Genuine
Sons of God, or no. So that
then, if our Affections shall
appear wholly, yea but prin-
cipally, set upon earthly things;
if the Dunghils of this world
shall appear to be the Darlings
of our souls; may, if, when
the scorching beames of *Per-
secution* shall bee darting out
from the Body of this Sun of
Righteousness, and so submit
us to all manner *Sufferings* for
his sake; like the children of
Ephraim, *Psal.* 78. 10. though
Harnessed, and carying Bowes,
we shall yet turn our Backs in
in the Day of Battel; chusing
rather to become *Proteusses* of
all shapes; *Camelions* of all
co-

judgement deciphered. 185

colours ; yea, like so many
Polypusses, resolve still to be of
the complexion of the *Present*
Times ; rather then expose our
Persons, or Estates, in the least
measure, to any Peril, or Ha-
zard : we are (as the Apostle,
Heb. 12. 8. in Down-right
terms, censured us) *Bastards,*
and *no Sons*. But, what the
Poet sometimes of *Fame*,

*Ingrediturque solo, caput in-
ter Nubila condens :*

If, whilest, as *Pilgrims*, we are
walking ; or rather, as *Pismires*,
crawling, up and downe
the Ant-heapes of this world ;
our Conversation, our Burge-
ship, the strength of our Affe-
ction, shall appear to bee in

I

Hea-

186 *Christs coming to*

Heaven; at least, as a Line drawn through a Circle, toucheth the Center but once, but the Circumference twice; if our hearts shall appear twice as much intent upon Heavenly, as Earthly things; may, if, as Houses, built upon Rocks, wee shall cheerfully weather the most violent Gusts, of all manner of *Tribulation*, and *Persecution*; if neither the enchanting sounds of whatever *Musical instruments*, nor the *Dreadful Apprehension* of the *Torments* of the *Hottest fiery Furnace*, shall bee able so farre to work upon us, as to make us to fall down before any *Golden Image*, any *Tyrannie*

judgement deciphered. 187

Tyrannicall Nebuchadnezzar shall fet up; if nothing shall be able to separate us from the Love of God, that is in Christ Jesus; whether it be the height of hoped for Preferment, or the depth of Dreaded Distress, as it is Rom. 8. 39. but that wee steadily resolve to continue Faithful unto Death; then may wee undoubtedly assure our selves that we are our Heavenly Fathers Legitimate Sonnes, and so Heyres, yea Co-heyres, with our Elder Brother Christ, of the Crown of Glory.

And so, having done with the General Notion of these Guests, as Eagles; we are now to take a short Glimpse of them, in

188 *Christs comming to*
the more special consideration of their sweet inclination to Accord, and Agreement, at this their Table. They keep not a *Centaures Feast*; washing the Tables, and Cates, and Cups, before them, in bloud; but celebrate rather a Love, at least, a *Peace, Feast*; Agreeing, without any the least jar, or discord, during the whole time of their sitting. They are gathered together. *Wheresoever the Carcass is, there the Eagles will be gathered together.*

We all know the old word, *Sævis inter se convenit Vrsis*: Bears, though of most savage Natures, can quietly Accord, and Agree. Yea, no less then seven

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seven Devils can Peaceably
cohabite in one *Mary Magda-*
len, *Luk. 8. 2.* Yea, the Evan-
gelical Propbets Prediction of
the time of Christs comming,
Isa. 11. 6. you may see to bee,
that the Wolf, shall Dwell with
the Lamb; the Leopard, with
the Kid; the Lion, and the Calf;
shall lie down together. And
then strange may it not seem
to hear, that the little Flock of
Christs Lambs, the small Mul-
titude of Beleevers, in the A-
postles Divine Actuary, *Act.*
4. 32. should be of one Heart,
and one Minde. Wee, in this
Frantick Age of ours, delive-
red every day of such Mon-
sters, as *Africa* never bred; as

I 3

if

Q

190 *Christ comming to*
if that curse from the God of
Jacob were signally taln upon
us, that fell from *Jacob* some-
times upon his two bloudy
Sons, *Gen. 49. 7. I will Di-*
vide them in Jacob, and Scatter
them in Israel; and, as if we
saw that Staffe of the Bonds of
Brotherhood between *Jacob,*
and *Israel, Zach. 11. 7. by God,*
for our sins, too justly, and
conspicuously, Broken; nay,
as if that cursed Harvest of
the *Cadmus Teeth*, so long since
sown, were now, in a lothsome
Plenty, come up amongst us,
— *Domus catulos non alit uno*
duos; like Dogs, we snap, and
snarl, one at another; striving
which shall first seize upon the
Bones

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Bones of our *Brothers* *Europe*;
nay, as the *Spaniards* on the
Indians, we try *conquiescences*,
which of us shall leave an im-
pression of the Deepest scarse
upon those poor Innocents, we
have enslaved. Nay, we whet
our Tongues, our Pens, our
Swords, with as sharp an edge,
as Malice can set upon them,
one against another; being, not
onely so far divided in opinion
for point of Government, that
one crieth up Monarchy, ano-
ther Aristocracy, a third De-
mocracy; but for Religion
too; a *Religando*, saith the
theEtymologist; which should
tye us; not all jointly to God
onely; but every one severally

192 . *Christs coming to*

ly to another; and so binde up
all our Spoiles universally in
the Bundle of Life; as the Co-
rintbians of old professed of
themselves, that they were one
of *Paul*, another of *Cephus*; e-
very one of us, like the sticks
of a broken Fagot, seemeth
singulately, and pertinaciously,
to stand up in the Defence of
his own Fancied Religion; one
a *Socinian*, another an *Antino-*
mian, another an *Arrian*; one
a *Separatist*, another an *Ana-*
baptist, another an *Anti-Scri-*
pturist; one a *Ranter*, another
a *Quaker*, another a *Seeker*:
yea indeed all, upon the matter,
to seek for such a pure Reli-
gion; as hath in it any the least
power

power of Godliness. Nay, as the Antique *French*; or rather as our selves, their Apes; so prone are wee, every day, to change the Habit of our what-ever pretended Religion, as that every Day we appear in a New Mode, and Fashion. And so, what *Tacitus* sometimes of the Romans; *ubi Solitudinem faciunt, Pacem appellant*; whilst wee seem to interpret a mere Desolation, and Annihilation, of Religion for a Peaceable, and Pure, Settlement, and Reformation, thereof: whilst thus, I say, wee assume unto our selves an uncommissioned and unbounded, Liberty, *Nunc Leo, nunc Vulpes*; ——— of appearance.

194 *Christs comming to*
pearing, every Day, in a New
Trim, and Dress, of Religion;
Nusquam qui ubique; we have
scarce any thing indeed of true
Religion left amongst us. Nay,
unto that sharpness of conten-
tion (as *Paul*, and *Barnabas*,
Act. 15.39.) are we grown in
these cases, that (what *Tacitus*
sometimes of *Segestes*, and *Ari-*
minius, the one the Father, the
other the Son, in Law) *Quæ*
apud concordos vincula chari-
tatis, Incitamenta Irarum a-
pu diuensosunt; those Bonds
of Christian Affinity, which,
whilest wee accorded, were a
sweet meanes to tye us close
together, now wee Ravel, and
Flitter, thus, we finde to bee
sad

sad incentives and provocations, to keep us at the greater Distance, and Variance. I would gladly season, perhaps some of you that are here *Present*, with better *Principles*, then hitherto, possibly, may have been distilled into you. You know the Rise of that old word; *Divide, & Impera*; Divide Affections once, and you shall suddenly come to divide the spoil. And therefore would I have you to follow Love, and Peace, with all Men, that *call upon the Name of the Lord*, 2 *Tim.* 2. 22. but so as to follow this *Love* and *Peace*, in *Truth*, *Ephes.* 4. 15. lest otherwise, like that House in
the

196 *Christs coming to*

the Gospel, founded upon the
sand, what ever superstructi-
on you may Rear thereon,
come speedily to Ruine, and
Confusion. Singularity, and
Humour, and Turbulency of
spirit, whether in Opinion, or
Affection, where-ever they
are, are far from being sym-
boles of a Christian Temper.
Nay, as they say of Bees, that,
whensoever there ariseth stir,
and strife, amongst them, it is
an infallible signe that their
King is about to remove, and
to leave his Hive: however our
Spiritual Canters may vant
themselves as they please, as
they if had engrossed the great
God of heaven for their own
pecu-

peculiar ; and (as is that just
Sarcastme upon the Fathers of
the *Trent Councel*, that they had
the Holy Ghost every week
sent them in a Cloak-bag) had
conjured, and circumscribed,
him within the circle of their
owne Tribe ; as long as by
Schism, by Faction, by Divi-
sion, they break the Unity of
the Spirit, which should tye
all the Members of *Christs Bo-
dy* together in the Bond of
Peace, it is not onely a clear
presage that the King of Hea-
ven is upon the point of Lea-
ving ; but too pregnant an evi-
dence that hee hath actually
left, such unquiet, and turbu-
lent, Conclaves, and Conven-
icles.

198 *Christ's coming to*
ticles. The first visible shape,
that the Holy Ghost ever descended in, was the shape of a Dove. And hee, that came in a Dove, wil not come but upon a Dove. Not such, as, through a singular conceit of their *Simulata sanctitas* ; double-refined Holiness, separate themselves from their despised brethren; nor such as make a great stir, and Noise, in the world with the Lightning of Pride ; the Thunder of Blasphemy ; the Windes of Malediction, and Depravation ; the Storms of Oppression ; and Sword of Persecution : but such as are like himself, Doves ; Men of a Milde, a Meek, and Peaceable,
ble,

judgement deciphered. 199

ble, Temper, and Disposition. Nay Elect (saith St. Peter to his scattered strangers) according to the Fore-knowledg of the Father, through the sanctification of the *Spirit*, and the sprinkling of the Bloud of Christ, 1 *Pet.* 2. 2. Where there is no appearance of the descent of the Holy Ghost upon a Man, though not in the visible shape of a Dove, yet as upon a Dove, a Creature Gentle, and Peaceable, little Ground of Assurance shall any such have reason to take up, that hee is predestinated. *Abraham*, in that his sacrifice to the Lord, *Gen.* 15. divideth the Heifer, the Shee-Goat, and the

200 *Christs comming to*

the Ram; but the Turtle Dove,
and the Pigeon, hee divideth
not. Carnal Men (how spiri-
tual soever our Novel selfe-
justiciaries, or rather New-
modelled *Pharisees*, may cry
themselves up for) as are prone
to be divided by Discords, and
Separations, and Dissentions,
and so have no semblance of
the Holy Ghost upon them,
have no Interest, as not in the
Predestination of the Father;
so neither in the Sons Redemp-
tion. But the Birds, the Pige-
on, and the Turtle Dove, Crea-
tures, that have no Gall in
them, Spiritual Men, such as
are proper Receptacles of the
Grace of the Holy Ghost, of
the

judgment deciphered. For
the Fathers Love in Electing,
and the Sonnes Wisdome in
Redeeming, them, have no
shadow, or semblance, of the
least Inclination to Division in
them. The Kingdome of Hea-
ven, whereby, in the stile of
Scripture, the Holy Ghost is
intended, and wherein that
ever-blessed *Triumvirate*, but
an *uni-Triumvirate*, an undi-
vided Trinity in an unity of
Divine Essence, as a Glorious
Monarch, Reigneth, the Apo-
stle firly mindeth us, that it is
first Righteousness, and then
Peace. *Rom. 14. 17.* And then
just reason may the same A-
postle seem to have, for the
apposing of his *Corinthians*
with

202 *Christ comming to*

with this *Poinant quare* ; As
long as there are strifes , and
Divisions , amongst you , are
you not Carnal ? 1 Cor. 3. 4.
As long as we practice nothing
but the Defrauding, the Depra-
ving, the Spoiling, the Murthe-
ring, one another, can wee ever
hope to finde in our selves any
pledge, or token, of the Holy
Ghosts descent upon us ? Or of
the Fathers *Predestination* , or
the Sones *Redemption*, of us ? I
shall take leave of you , with
the same leave , that the same
Apostle taketh of the same
Corinthians of his. 2 Cor. 13.
11. *My Brethren bee of one*
Minde, live in Peace , and the
God of Love, and Peace shall bee
with

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with you. Approve we our selves,
in the presence of God, and
Man, to bee peaceable spirits;
and then shall we sensibly find,
that those three, that bear re-
cord in Heaven, 1 *Ioh.* 3. 7. and
sweetly accord in an unity of
of Divine Essence, shall jointly
seal up unto us an Assurance of
an Inheritance Of the ~~Saints~~ in
Light; that after the Earthly
houses of our Tabernacle's
dissolved, wee shall have a
Building of God, an House,
not made with hands, Eter-
nal in the Heavens: Which,
O Lord, we beseech thee, in
thy good time, grant every
one of us; and, to this pur-
pose,

204. *Christs comming, &c.*
purpose, grant, that the
word, which this Day we
have heard with our outward
Eares, may, &c.

to 20 MA 64

F I N I S.

